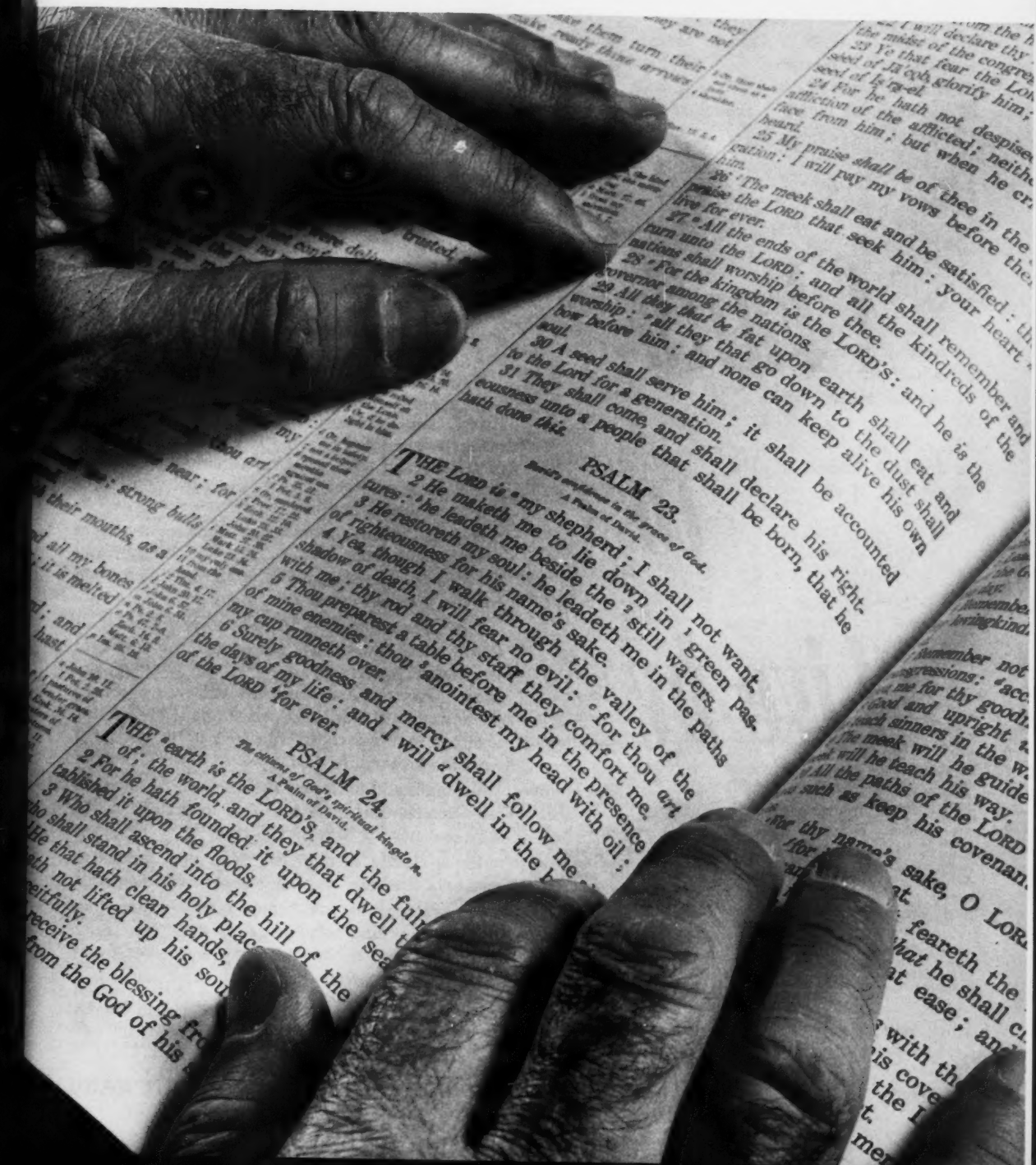


THE CHRISTIAN

EVANGELIST

FRONT RANK

June 21, 1959



"A Concept of God"

by W. K. Fox

A Faith to Live by

A FAITH to live by must have God at its base. What kind of a God do you believe in? Are you able to maintain a faith in your God?

In Acts the eleventh chapter and the twenty-third verse Luke conveys this thought to the household of the faithful: "... with purpose of heart ... cleave unto the Lord."

To maintain a faith in the God of the universe in such an overwhelmingly materialistic age as this is a task for seasoned men of spirit. Yet, this is a task that all of us must accomplish.

We live in an age of shifting sands—an era when enormous projects of wide consequence are undertaken without regard for moral conscience of Divine concern.

For many, God is still a God in the sky with no particular care for what men do. For a large number, the concept of God is too childishly small and flimsy to withstand the slightest breeze of doubt.

The early Hebrews had concepts like that. At one time they felt that when the Ark of the Covenant was in the lead of their armed might, victory was to be assured the nation. Eventually this concept was rudely destroyed.

Some people feel that God is to be found only in the peaceful bliss of an era of non-violence and production. For them, God is absent when trouble and crisis assail.

Mature Christians know that the real nature of God is often realized best within the inferno of chaos and disillusion. They have learned through experience that he is a very present help in trouble and that he is "... in the hope which, like a shaft of light cleaves the dark abysms of sin, of suffering, and of despair."

Mature Christians learn that God's moral order renders no particular partiality and his physical world is run by fixed laws that have no regard for the personal concerns of man.

They learn that he will not redirect the forces of the moral law to save our own sons and daughters caught in the downsweep of our own misjudgment. Our sons and daughters will always march off to war until Christian parents band themselves together to press those who lead us to get right with the love-will of God.

To maintain faith in God in such an age we must realize that he is best felt understood in the here and now of life's hard arena.

He is clearly seen in the faces and actions of men who become burning vessels of his energy.

He emerges in the happy family where love void of envy and self-interest is manifest. Such a concept of God should be at the base of every man's faith by which he lives.

W. K. Fox is pastor of Centennial Christian Church, St. Louis, Missouri, and part-time assistant editor of *The Christian Evangelist-Front Rank*.





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THE CHRISTIAN FRONT RANK

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RESTORATION

deeper levels

by C. H. J. Wright

Adapted from a message delivered at the Federal Conference (Convention of Churches) held in Adelaide, South Australia, October, 1958.

. . .

IN THE preface of his translation of the Book of Acts, *The Young Church in Action*, J. B. Phillips concludes: "We in the modern church unquestionably lost something." If we have lost something, the sooner we return to the New Testament to find it, the better.

That was the conviction that gripped the early leaders of the Restoration Movement. But this doctrine of Restoration has been the cause of controversy among us. Some have assumed that there was a perfect pattern in the New Testament for the modern church, and interpreted its restoration literally and legalistically.

Others failed to find any such uniformity of pattern, but found instead wide variations in the life and practices of the churches, varying as much or more from each other, than many of the denominations differ today. The unity of the early church they believed, was not dependent on uniformity so much as upon a common acceptance of the authority of Christ and the leader-

ship and guidance of the Holy Spirit.

From earliest beginnings of our movement there has been a burning desire to restore the New Testament pattern of the Church in all its details. No one has ever had a greater zeal to be right than we have had. But is it enough to be right?

In our eagerness to restore the doctrine and practice of the New Testament Church, have we overlooked what is perhaps the most important aspect of all? Have we wrongly assumed that if the structure is built properly, if a church has the right doctrines and practices, it must, of necessity, nurture the best kind of Christianity?

Can we honestly say that the churches whose organization and doctrine resemble those of the New Testament Church, as we interpret them, have also succeeded in restoring the life and spirit of the early church?

Surely, in our better moments, restoration has meant more to us than an all too mechanical restoration of the minutia of doctrinal forms and patterns—important though they be.

Restoration is a resounding call to a veritable rebirth of the Church—to restore the spirit of that early church that could shake the foundations of the building where they prayed; that could turn a city upside down for Christ with its preaching;

that tore down age-old walls of division by its fellowship; that caused the selfless selling of all goods that the hungry could be fed; that could send Christians to a martyr's death with heads up and singing hearts.

Let us examine some of the facts of the exhilarating life of the New Testament Church that we may understand better what the Restoration of New Testament Christianity would mean for us today. Let us look briefly at the unity of the New Testament Church, its fellowship and its faith.

Unity

The New Testament makes plain that it is the nature of the Church to be one, and that the vocation of the Church is to manifest God's will for oneness until sundered men are one in him.

"There is one body, and one spirit . . . one Lord, one faith, one baptism, one God and Father of us all," wrote Paul.

Jesus prayed for his church "That they all may be one, as thou, Father, art one in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

The New Testament contains no program for reuniting a divided church, nor regulations for the relation of denominations to each other. Such things did not exist and were not even contemplated. The New Testament

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Church was a united Church.

That is not to idealize the early Church. It was not free from disputes and quarrels. The party spirit appeared at Corinth and Paul cried out in pain, "Is Christ divided?"

He repudiated with horror the grouping of the Church in sections under the names of individual leaders. What is beyond question is the insistence in the New Testament upon unity as an essential mark of the Church.

We sometimes hear another described in these terms: "He is of the Baptist faith" or "He was brought up a Presbyterian." Such statements are basically incorrect. There is no Baptist faith—no Lutheran faith or Methodist faith. There is only Christian faith.

The unity of the Church is a fact of supreme importance. By nature, the Church is one. "There is one body, one spirit, one Lord, one faith, one baptism."

What shall we say then of "the scandal of our divisions" in the Church today? Somewhere along the line the Church has failed to understand her own nature. The disunity wrought in the world by sin has been allowed to creep into the Church and leave its mark.

The purity of the Church of Christ is to be secured by clearing up the blood stream, not by severing its members one from another. No person or movement, therefore, which seeks to rend Christ's members one from another should be followed or encouraged, no matter whatever else their spiritual excellencies may be. A deliberately schismatic person, the central drive of whose work is to separate Christians one from another, is either deluded or bad. In either case, he is not to be followed.

The Church is already one, made so by the creative act of God. So far as unity is God's endowment of his Church, it is ours already, and so far as it is our response to his will, we sadly lack it.

Is the Church fit for the task

it is called upon to do today?

Division and disunity is not the first sin of the Church—division is the consequence of its unfaithfulness and spiritual impoverishment. Christian unity can only be meaningful if it springs from the renewal of the individual churches.

This goes for the individual as well as for the churches, for the preachers and teachers as well as for each congregation. If we do not want to be renewed in our Christian life we had better give up all our searching for unity. If we lose all sense of repentance, if we cease to pray for a new outpouring of God's spirit, all our theological and organizational efforts will be in vain.

That surely is our deeper meaning when we speak of restoration as the path to unity—the recapture of the spiritual power of the early church. "Let every Christian," declared Barton Stone, "begin the work of union in himself."

Fellowship

Consider then the fellowship of the New Testament Church. Harold E. Fey has painted this picture of the early church. "Once a church which possessed no paid ministry, no priesthood, no cathedrals or church buildings, no endowments, no salaried bishops and secretaries, and no publicity except the lies told by its enemies, held a disintegrated world together and laid the basis of a new civilization. Its power was not its own. What it had was a gift.

"The gift was given to it in meetings of little groups who assembled before dawn in houses on back streets and in caves under Rome. These who gathered there heard sermons only infrequently, when men like Paul, the sailmaker, came their way. But whenever they met they broke bread with gladness and singleness of heart and shared the cup of their covenant with Christ. What did that church have that we do not have today?"

They had a sustaining fellowship for one thing—a loving concern for each other that was a

tremendous source of strength. Here you have Saul of Tarsus, haughty Pharisee, Hebrew of the Hebrews, who took care that everyone should know it, sharing his deepest intimacies with poor illiterate slaves from Greek slums—barbarians he once would have called them, Scythians, miserable outsiders—yet how miraculously his brothers. Only one thing explains it—the love of Christ.

Behind the fellowship that burned and glowed in the early church there lay a direct individual experience of Jesus Christ. It is when you have experienced the constraining love of Jesus in the secret place of personal devotion that the love of the brethren comes mightily into its own. If there is anything lacking in our fellowship with each other, it is because there is something lacking in our fellowship with Christ.

"That they all may be one," Jesus prayed, "as Thou, Father, art in me and I in Thee." It was a unity of love for which Jesus prayed—the unity of a personal relationship, which transcends all differences and joins men together in love.

One early pagan saw Christians of differing nations, races and classes really sharing their lives, and he exclaimed to another, "See how these Christians love one another." Can we restore the fellowship of the early church? "By this all men will know that you are my disciples, if you have love for an another." And by this shall men begin to know the one-ness of His Body.

Faith

Finally, then, the Faith of the New Testament Church.

The early disciples' faith was always faith in a person—the most intimate possible personal connection of love and trust and obedience with Jesus Christ. But in later years, faith became faith in a creed—it became the acceptance of certain doctrines. Instead of being a close personal relationship with Jesus, as it was in the thrilling, throbbing days of the early church, faith became

the acceptance of an orthodox creed.

The early leaders of our movement sought to restore faith's original meaning. "The Christian religion is faith in a person," said Alexander Campbell, "it is confidence in a person, love of a person, delight in a person. It is not confidence in a doctrine, not love of a party. Jesus Christ is the object in which a Christian's faith, hope and love terminates."

The greatest need of the Church today is rediscovery of Christianity as a vital decisive relationship to a living Christ. The Christian Church's great and glorious hours have come when men—perhaps after some period of utter deadness—have met Christ again traveling some new Emmaus Road, and have welcomed him and given him their love. Take the Church of the Reformation. Where did that great movement originate? Precisely where Luther himself said every true Christian must begin. "Begin," he said, "from the wounds of Christ."

All thought of the Church and the divided churches must lead back to Jesus Christ. The figure of a great wheel and its many spokes is as familiar as it is appropriate. While Christians stand on the circumference, they are far from each other, estranged, or even hostile. As they come nearer to the center, Christ, they come nearer to each other. The way to unity is the way to the center.

Alexander Paul, who for 40 years gave unreservedly of his many talents for the redemption of China, was one of the most distinguished among Disciple missionaries. He often told this story. He was on furlough in his native Ireland visiting his father when World War I broke out. As his father took him to the train to bid him farewell as he returned to China, British troops were also embarking for the front. Enthusiastic crowds were there to see the Tommies off. They kept shouting to the parting soldiers: "Give them hell! Give them hell!" The aging fa-

ther grasped the hand of his missionary son as he, too, embarked for China. He said, "Give them Jesus Christ, Alec. Give them Jesus Christ!"

This thing above all others I pray for our churches in these tremendous days. "That in all things, he, *Jesus Christ*, may have the preeminence."

"The Church Comes First"

by J. Warren Hastings

HE IS A big, forthright man. I wish you might know him personally. He is consecrated to the cause of Christ and is deeply concerned about the rampant sin in our nation. He is the chairman of the official board of one of our great churches.

"Why," I asked him, "do you give so much time to the church?"

"I consider the work of Christ the most important thing in all of the world. Other things have their place in my life, but when I labor in the church I feel that I am helping to advance Christ's Kingdom in the world. Indeed, if his Kingdom is not advanced, civilization may not continue.

"All of life on this planet might be wiped out. I read so much about the power of destruction of nuclear and atomic bombs. Thus it is that when I help the work of a great church to advance I feel that I am minimizing the danger of all the peoples of the world being obliterated by the explosion of bombs. Surely a man is better off to work for the establishment of right than he is to become morbid and wait in fear for the day when we will be wiped out."

"I like what you have to say and I am anxious to hear you speak further on why you give so much time to the church," I said.

"I know of nothing that works so hard to create the proper relationship between people as does the church," he said. "Difficulties and misunderstandings seem to be inherent parts of life. Men become jealous of each other and sometimes they are very greedy.

"The ideal of existence is for men and women to live on friendly terms with each other. The gospel of Jesus Christ makes a tremendous contribution at that very point. It teaches man to be patient, kindly, tolerant, and understanding. Every time I labor in the church I feel that I am helping all of human life to advance, even if it be but a little bit, toward understanding and sympathy with each other. The mystery to me is that more people do not give more time to the church."

"Do you have other reasons why you labor so freely for the church?" I asked him.

"Yes. I believe in Jesus Christ and I believe that even though my services are not expertly rendered, whatever I am able to do for Christ he is able to multiply over many times. There is a mysterious principle about working with Christ. It is one of the most mysterious things in all the world.

"This is it: A small work for Jesus Christ will often create a most significant result. I realize when I serve the church as chairman of the official board, I am not dealing with labor for an organization in the common sense of the term, I am dealing with Christ and I know He takes my meager efforts and uses them and they often produce tremendous results. Thus it is that serving the church comes first in my life because I believe that if life is to be fulfilled it will have to be done by the way of Christ."

After talking with this man, a former national commander of the American Legion, I was much encouraged.

Editorials

No Apology Needed

CHRISTIANS have never agreed on everything. In these days perhaps there is general agreement that there need be agreement only on the *essentials*. But there is certainly no general agreement as to what the essentials are on which there must be agreement.

This century has seen marked increase in communication between Christians and churches of differing beliefs. First, there was suspicion of other beliefs. Then, there sometimes came surprise, when the other fellow was more "Christian" than expected.

Now there is comparatively little hesitation on the part of most Christians to recognize certain fundamental understandings of the faith, when they are expressed by others. In fact, there is considerable rejoicing and thanksgiving for the measure of unity that we are able to express.

However, there are still too many timid souls who are afraid that God—or man—will fail to realize how perfect their witness is, if they should take their stand on some one doctrine along with others who hold only it in common with them.

We have just read of the national assembly of an American denomination in which a leader praised the growing spirit of unity in the various faiths. "But," he said, "we will never join because we have distinctive teachings."

We have noted a similar detachment among some of the denominational editors, none of whom feels that he is a "denominationalist," of course. The pattern is usually the same. The reader's attention will be called to the fact that some other body, or cooperative agency, is proclaiming the same basic truth, that we—God's true church—have always maintained.

Then, there is rejoicing at this newly found oneness, on that particular point. *Then comes the apology.* "Let not the readers imagine that we share any of the heretical ideas of that group" is the attitude that is expressed next.

Sometimes, the unity seems to be pointed out just for use as a springboard from which to leap upon the evil doctrines still held by the group in question. The total effect upon the readers is likely to be soothing and not arousing.

Why apologize for the discovery of some facet of the unity of the Church of Christ that we have made? Whom are we afraid of? Have we been the self-designated chosen people of God so long that the truth startles us? Are we afraid that we have convinced our readers so well that they are the only 100% Christians, that they will leave us if we tell them they are not?

Expressions of unity began at the grass roots. It was in the local communities that Christians first began treating Christians like Christians. Wider cooperative agencies are the outgrowth of this personal experience.

No apology is needed, by editors or readers, when more unity is discovered. If the house is built on sand, it will fall anyway. And there is more solid rock foundation upon which we can build together than has yet been utilized.

Seasons

The calendar marks the beginning of spring, summer, fall and winter. The astronomer tells us the exact second when the change from one season to another takes place.

It used to be very simple. Snow in the winter, flowers in the spring, crops in the summer and falling leaves in autumn. Now you can't convince an old-timer that things are like they used to be. The seasons seem to be moving around on the calendar.

That's not the worst of it. How would you edit copy for an international journal that goes to nearly twenty countries around the world? Just when we are receiving a rash of spring poems, Australia is buttoning up for fall. When the frost is on the Indiana pumpkin, in Peru the crops are being planted.

And what about the hardy pioneers in the American Southland who have to brave daytime temperatures above 70 the year round, and have no seasons at all?

We really aren't interested in providing specific "seasonal reading" for people, and we doubt if it is expected. Fortunately, we are in a "year round business." And all these readers, from Turkey to New Zealand, from Israel to Canada, and across the United States, are engaged, in season and out of season, in the cause of Christ together.

OCCUPATIONAL HAZARDS

**Everything depends
upon how a pastor handles
tensions in the ministry**

by Harold K. Watkins

IN RECENT months the perils of the ministry have received much attention in ecclesiastical and secular circles. Discussions appearing in popular journals have pointed out that many of the difficulties which the minister faces are related to two aspects of his work—the overwhelming demand upon his time, and the low financial compensation which he receives.

As perplexing as these two problems are, however, there is good reason to believe that neither overwork nor poverty are the real villains, but rather less widely publicized tensions which lurk in their shadows. These pressures, and the frustrations which they cause, vary in nature and degree.

I

Some of these tense factors are directly related to the way that the minister spends his time. His work load is burdensome but bearable if he can remain in good health emotionally.

One of the sources of frustration he shares with many of his people—a sense of futility. After earnest endeavor he hopes for some evidence of accomplishment. Yet, how frequent is the experience of preaching to seemingly unreceptive ears, or of working with an indifferent committee, of arduous labors with a youth

Mr. Watkins is minister of First Christian Church in Sanger, Calif.

group which “fizzles out” anyway.

Ministers are keenly aware of the turn-over of church membership, the relatively small growth of their congregations, and the growing irrelevance of organized Christianity in contemporary America.

Churches may be growing, but the perceptive minister and layman sometimes feel that the present popularity of religion represents an accommodation to secular culture rather than a victory over it. As a result, he feels that much of his hard work is but a useless expenditure of energy.

Another frustration which plagues the minister as he considers the time and effort required in his work is the disparity between his efforts and those of the majority of his parishoners. Though the church is theirs as much as the minister's, they seem so willing to let him assume the major share of the work. He does not object to doing his part, but does chafe when it is necessary to do that which the laymen ought to be doing, too.

Still another frustration directly related to his work load comes because too many ministers have an inadequate understanding of what it is that they are *supposed* to be doing. Richard Niebuhr discusses this point in his book, *The Purpose of the Church and Its Ministry*.

He suggests that the current “mistiness of the conception of the ministry” may be a major cause of the minister's overbusiness. Neither he nor his people clearly understand what he is supposed to do. Consequently, when beset by insistent demands from his people, his denominational superiors, his community, and his own conscience, the minister does not know how to respond.

Having no clear-cut standards by which to assess the relative merit of these calls, he tries to answer them all. He cannot do all of the work. Thus, he adopts a schedule whereby he is always answering emergency calls, that is, doing those things which demand attention at any given moment.

The work done under this kind of pressure is often shoddy, but he can find no other way. In time he develops an uneasy feeling unless he labors far into the night, surrounded by work which cannot possibly be finished.

Still another frustration arises from the realization that after having preached to others, he himself might be lost. He decries the American propensity for working too hard. He sees in the increase of leisure time something which is good, if properly used. He fervently proclaims the time when fathers need no longer be the forgotten

members of their family circles.

Family good times and experiences, he maintains, can be the commonplace rather than the exceptional. Yet, while preaching the value of this kind of development in American life, he himself becomes more deeply involved in the bonds of his profession. He skips his day off in order to make some calls he didn't get to the week before.

Night after night he is away from home, leaving his wife to care for the children. When he finally does come home, there is time only to read the paper, get the weather report over TV and collapse into bed. This difference between the life that he proclaims from the pulpit and the kind that he lives creates tension which can bring serious consequences.

II

A second set of tense circumstances is hidden in the financial circumstances of the minister. Though conditions are now better than they once were, he still is underpaid most of the time. Yet, it is not the lowness of the salary which creates the difficulty, but the tensions which are directly related to it.

One of these frustrations lies very close to the surface. It is the discrepancy between his salary and the incomes of his parishoners. He questions the necessity of an impoverished ministry in the midst of an affluent congregation. The tension is increased by the unwillingness of many of his people to face the situation realistically.

Far too frequently the members of the church fail to consider the minister's salary in the light of their own. To them such a comparison would be irrelevant. They do not ask themselves whether they would be willing to live on the same salary which they pay their spiritual leader.

Yet, while content to let their minister get along as best he can, the congregation has demanding expectations for him and his family. He is expected to care for himself and his family in a

style in keeping with his professional status in the community. The difference between the congregation's expectations and the salary provided affords ample opportunity for the development of serious tensions.

Many church people are unaware of the professional demands which the minister must face. How often has some well-meaning deacon questioned the car allowance which the minister requests.

Little does he know about the repeated trips across town because of the critical illness of a long-time member of the church. He does not realize how many times the minister's car provides transportation for the youth of the church.

Members of boards are often unaware of the necessity which drives a minister to the purchase of many books, which are the tools of his trade. They fail to understand the importance of conferences and conventions as sources of new ideas and renewed vigor for his tasks.

Because of the nature of his calling, it is almost impossible for a minister to "bargain" for a higher salary—with the possible exception of the time prior to accepting a call. At all other times the nature of his relationship to a congregation is such that he cannot seriously request increased wages and back up his request with effective action. He cannot strike, nor can he refuse to respond to the needs of his people. When it comes to wage increases, the minister is totally dependent upon the good faith of his people.

The tension mounts when the minister preaches on stewardship and leads in an aggressive program of undergirding the church financially—his responsibilities. These responsibilities would be greatly eased if his own salary were not so intimately involved. It is easy for those with a suspicious turn of mind to conclude that the pastor's efforts in the field of stewardship have an

ulterior motive, that what he is really driving at is an increase in receipts so that the official board can vote him a raise in pay. Unfortunately, this motive is sometimes present.

When a congregation fails to reach its potential, and when the minister is underpaid, and when no one really seems to care, the minister cannot help but harbor the hope that more earnest exhortation will arouse the saints.

III

These tensions of the ministry must be dealt with in some way if a man is to continue in his work effectively.

One of the easiest ways (one of the least effective) of dealing with one's frustrations is by removing one's self from the scene. The minister can move away from frustrating circumstances both by changing pastorates and by changing professions. When a minister first enters a field of service, all of the conditions seem favorable to him and to his labors. As time goes on, however, the harmony and good will become frayed and the tensions mount. When he can take it no longer, he moves to a new parish and begins the process again. Some men make a change every 18 months.

Under similar pressure, some ministers make the change even more far-reaching by leaving the ministry entirely. They hope to escape permanently from the frustrations which have plagued them in their churchly profession.

Other ministers deal with their frustrations by trying to internalize them. By suppressing their mounting tensions, they hope to overcome them. Undoubtedly, there are persons of strength who can, but the majority find it impossible.

Like Theobald Pontifex, the clergyman in Samuel Butler's *The Way of All Flesh*, they become stiff, unyielding men who live out their lives afflicting their family and close associates

with the venom produced by internalized frustrations.

Still another approach is that of "philosophizing." Here the minister accepts his frustrations as "occupational hazards" and straightforwardly develops defenses which protect him from the debilitating effects of these conditions.

Some philosophize by adopting an attitude similar to that of one middle-aged minister who commented thus upon the sparse attendance at a revival being held in his church: "The people know where the truth is to be found. When they want it, they will come and get it." Others follow good Biblical example and tell themselves that they are being persecuted like the prophets of old. They find courage in the knowledge that they stand in the succession which numbers such souls as Jeremiah, John the Baptist, Jesus, and Paul. There is, unfortunately, an insidious quality to this line of thought. When people hide behind this kind of defense, they are actually putting the blame upon the people of the church.

It may be that they deserve it. It is just as possible, however, that the minister himself is at fault, and does not deserve this particular protection from the frustrations which surround him.

Another kind of philosophizing smacks of the melodramatic, yet contains much to commend itself to the ministry. Here, the minister simply accepts his frustrations as part of the cross which he must bear in order to be a servant of God. Recognizing that his people, like himself, are imperfect and are greatly in need of a ministry of life, he goes to them regardless of personal cost to share the tender mercies of God.

Though rejected and oppressed by his people, though very much aware of his own inadequacies, though rent by the frustrations of his profession, he perseveres, confident that ultimately the love of God will triumph.

Do we take life's treasures and toss God worthless gifts?

• • • • Consider the Pack Rat • • • •

by Charlotte Godkin

A FEW nights of camping under the stars among God's little creatures not only brought me rest and relaxation but cast before me a mirrored reflection of some of our own human unfair exchange habits.

In what way can one see one's own reflection in the creatures of the outdoors? Consider for a moment the pack rat. In the stillness of the night this small crafty creature steals his way among one's personal belongings and makes off with any bright object that may catch his eye. He may for instance, if given the opportunity, carry away your watch or ring and leave in its place a twig or stick.

That is not a very fair exchange, is it? And yet, it occurred to me, how like this little fellow we humans sometimes become. For, from God's great stockpile of wondrous gifts we take the most valuable treasures his love has to offer—our children, our friendships and health, and our freedom of worship, to name only a few. How often we accept these treasures and give very little in return!

Are not we then, "pack rats of Christianity," so to speak—making off with God's valuable gifts and leaving sticks in their stead?

How often we, as parents, take our children to Sunday church school, even witness their baptism, but fail to follow up with our part of the responsibility of teaching them the truths of everyday Christian living.

Sometimes, too, we so gratefully accept the hand of friendship in times of trouble, or when we are new-comers in a commu-

nity—then fail to extend that same gesture of warmth and good will to someone who may, in turn, be lonely or in need of a helping hand.

Our good health may be one of these gems which we receive so eagerly yet leave only a stick in return. For is it not true, that most of us who have continued good health and go bustling about our daily living, could if we paused a moment recall a friend or neighbor who is a shut-in; one who would so much appreciate a few moments of our time for a chat—a letter—or a bouquet of garden flowers.

"Oh, yes," may be our reply, "I would like very much to do something like that, but have a hernia to let down and a date with the hairdresser. I'll have more time tomorrow."

We learn the real joy of increasing these gifts only by the personal experience of doing it.

Even our freedom of worship—so magnificent a gift—is many times accepted but only used spasmodically or, in many cases, not at all. So another great blessing is grasped—and another stick is tossed upon "the pile of unfair exchange."

God does, indeed, want us to accept and use these treasures—but, like other fine gems, their meaning and value to us will increase if we use them honestly and unselfishly by sharing their value with others.

We could help increase these riches by striving toward a more fair exchange system in our everyday lives—and leave to the pack rat the abominable habit of taking out a treasure and tossing in a stick.



Defense Undersecretary Backs Up Chaplains

His Final Plea

WASHINGTON, D. C.—Undersecretary of Defense Donald A. Quarles, in what was destined to be the last public address of his career, told the Military Chaplains Association of the United States here that moral strength is just as necessary as weapons in determining the ability of a modern army to defend the nation.

Mr. Quarles died at 64 of a heart attack only 48 hours after addressing the chaplains at their annual convention.

His last speech was a moving tribute to the work and responsibility of the chaplains in America's armed forces.

"The military strength of our uniformed forces and the spiritual strength of our people in and out of uniform are inseparable parts of the whole national security," he declared. "When one looks out across the landscape in this atomic age one finds, to be sure, that our security is based on the trained and ready fighting man with his ultramodern and ultra-costly equipment, but one also finds it is based on the spiritual quality this fighting man brings to his assignment—his loyalty, devotion, and steadfastness."

He said that the men who man the missile bases and stand at 24-hour readiness "waiting and watching for the war they are trying to prevent and that we all hope and pray will never come," are aware that their weapons are the priority targets for enemy attack if such a thing ever comes.

The military forces look to the chaplains to help with an "increasingly serious problem" involved in maintaining steadfast morale among the men who must be on such 24-hour alert with their atomic weapons and missiles.

"Let us be mindful that spiritual power is an essential and basic ingredient of any real national power for peace," Mr. Quarles declared.

BIG UNITY APPEAL

INDIANAPOLIS, IND.—An eloquent appeal for unity was made to nine denominations of the Presbyterian and Reformed traditions in North America by the United Presbyterian Church in the U.S.A. at its annual General Assembly here.

The plea was sounded in a letter written by Dr. Theophilus M. Taylor of Pittsburgh, Pa., outgoing moderator, to seven Churches in this country and two in Canada, all members of the World Presbyterian Alliance's North American Area.

It expressed the hope that "you and we may present our witness to the reconciling love of God in Christ to the world with one voice in one Church."

The combined membership of the nine bodies is nearly 3,500,000, while the United Presbyterian Church represents 3,159,562 communicants. It was formed last year by a merger of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America.

● July 16-27 In Philippines

Scout Jamboree

MANILA—Some 4,000 Protestant youths attending the 10th quadrennial World Jamboree of Boy Scouts, July 16-27, will worship in a newly created outdoor amphitheater at their campsite 35 miles south of here.

More than 12,000 youths from 69 countries, including 250 from the United States, are expected to attend the gathering, the first World Jamboree held outside Europe and North America.

The amphitheater was scooped out from the side of a hill overlooking Laguna Bay by 34 young people from seven countries. The project, under the auspices of the Philippine Federation of Christian Churches, was one of the ecumenical work camps sponsored annually by the World Council of Churches' youth department.

Terraces were dug and logs were hewn and installed for seats in the semi-circular sanctuary under the sky. A large cross formed by two rugged logs was suspended from a tree above a central altar.

Taking part in the work camp were one German, five Thais, four Americans, one Japanese, three Koreans, one Marshall Islander, and 19 Filipinos.

Spiritual leadership for the Protestant scouts will be provided by 35 clergymen, including U.S. military chaplains from nearby bases and Filipino ministers.

Religious and civic groups in the Philippines, as well as the govern-

ment, co-operated with the nation's Boy Scouts in raising a \$500,000 sponsorship fund for the gigantic youth assembly.

Protests in Rome

ROME—The mayor of Veroli resigned his post after the prefect of San Angelo ignored his order to demolish a Baptist church in the small village on the grounds that it was not being built in accordance with municipal construction laws.

However, the prefect did suspend work on the church for reasons of "public safety" and sent police to the site allegedly to prevent disorder.

Veroli's mayor, whose city council administers San Angelo, has been trying to prevent the church's construction since work started on the temple about a year ago. An earlier attempt by the mayor to have the Baptist temple demolished was overruled by the Council of State, Italy's highest administrative authority.

The council declared that the Baptist congregation had a "fully recognized" right to build its church.

New Yale Post

Harry Baker Adams has been named director of professional studies at Yale Divinity School, New Haven, Conn. Mr. Adams also lectures in the field of practical theology. Before going to the Yale work, Mr. Adams was pastor of the Christian Church in Carbondale, Ill.

\$200 Anthem Contest

In conjunction with the celebration of its 150th anniversary, the congregation of the Park Avenue Christian Church, New York City, is hoping to locate an original anthem for use in 1960, their sesquicentennial year. The composer of the anthem judged best suited to their needs will be awarded a prize of \$200.00.

Additional information and entry blanks are available to composers wishing to submit material, and may be obtained by writing to "Anthem," Park Avenue Christian Church, 1010 Park Avenue, New York 28, New York. The deadline for entries is midnight of December 31, 1959.

NEWS IN BRIEF

Capsule Reports of Interest

HARPER SIBLEY DIES

ROCHESTER, N. Y.—A special memorial service was held here for the late Harper Sibley of Rochester, outstanding church layman, civic leader and business executive, who died suddenly, April 25, on a visit to Santa Barbara, Calif. He was 74.

Chairman of Church World Service, global relief arm of the National Council of Churches, for more than a decade, Mr. Sibley last January was elected president of the United States Committee for Refugees.

CRUSADE ON MOON?

SYDNEY—American Evangelist Billy Graham has lifted his sights to other planets as likely spots for future crusades.

"We may even hold a crusade on the moon one day," he told a record crowd of 67,000 people at the Showground here at the start of the second half of his four-week Sydney campaign.

LAND STEWARDSHIP

NASHVILLE, TENN.—Productivity of the land is a good barometer of the prosperity of a rural church and the extent to which its members participate in its program, a survey of 155 rural Methodist churches revealed.

Made in the South Carolina Methodist Conference, the survey showed that 82 churches in "poor-land" areas had a smaller membership than the 73 churches in "good-land" areas.

HEADS S. BAPTISTS

LOUISVILLE, KY.—Dr. Ramsey Pollard, pastor of Broadway Baptist Church, Knoxville, Tenn., widely known as an evangelist, was elected president of the Southern Baptist Convention at its 102nd annual sessions here.

The 56-year-old minister succeeds former Rep. Brooks Hays of Arkansas, who served two one-year terms.

UNITY BREAKTHROUGH?

BANGALORE, INDIA—Representatives of the Church of South

India and the Federation of Evangelical Lutheran Churches in India reached an agreement here on the "historic episcopate" and the ministry, thereby breaking a deadlock which stalled union conversations between the two groups since 1956.

The Joint Theological Commission of both bodies unanimously adopted a statement declaring that "the presence or absence of episcopacy ought not in itself to determine the relationship of one Church with another."

VACATION SCHOOLS

NEW YORK—When the summer dog-roses blow and the buttercups shine, some eight million of the nation's youngsters and nearly 100,000 Canadian children will put aside their classroom texts and head for vacation church schools, day camps, and work-and-play groups.

"God and His World" is the theme of the 1959 summer program.

MENNONITE MEMBERSHIP

SCOTSDALE, PA.—Baptized members of all Mennonite bodies throughout the world number approximately 392,000, according to the new 1959 Mennonite Yearbook published here by the Mennonite Publishing House. The tabulation for 1958 includes baptized members in 31 countries.

CHAPLAINS ON SPOT

WASHINGTON, D. C.—The Military Chaplains Association asked Congress to repeal a law that is requiring many Army chaplains to retire at the age of 53 without having an opportunity to complete the 20 years of duty needed to qualify them for pension.

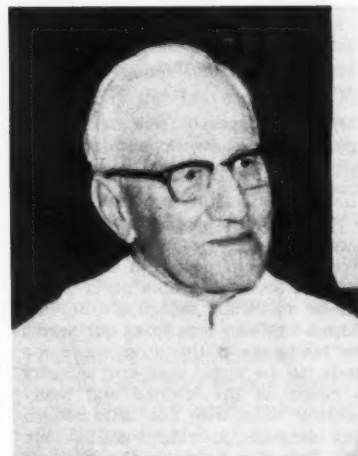
In a resolution adopted at their annual meeting here, members of the association pointed out that chaplains enter the service at a much later age than do most officers. During World War II, the average age of clergymen entering the chaplaincy was 34, compared with 25 for other officers.

E. Stanley Jones
Institute Financed

Radio-TV Study

ATLANTA—Organization of the \$4,000,000 interdenominational E. Stanley Jones Institute of Communicative Arts, Inc., to train ministers and laymen in the use of radio and television, has been completed here.

Established in honor of Dr. E. Stanley Jones, veteran Methodist missionary-evangelist and author, the institute is a teaching affiliate of the Protestant Radio and TV Center on the Emory University (Methodist) campus.



E. Stanley Jones

Dr. Jones has frequently advocated wider use of radio and TV in spreading Christianity both in this country and overseas.

The institute's teaching program will begin this fall with classes and laboratory work in the studios of the Radio and TV Center, said Dr. W. Sells of Atlanta, newly named executive director.

The Protestant Center, established 10 years ago to produce radio and TV programs, is operated by five denominations. Christian Churches (Disciples) is not a sponsoring body.

Times' Dugan Honored

LOUISVILLE, KY.—George Dugan, religion editor of the *New York Times*, was presented here with the James O. Supple Memorial Award for outstanding coverage of religious news in the secular press during the past year.

The RNA represents men and women engaged in covering religious news for secular publications.

Are Political Bosses Necessary?

by Robert A. Fangmeier



AFTER THE RECENT primary election in our town, a wise observer of the political scene offered the comment: it's a good thing we have political bosses or there might not have been an election.

This was almost literally true. In a city of over a half a million people it took only seven per cent of the population to nominate the candidates who will face each other in the November election. It is not too difficult to discover who the seven per cent were who cared enough to make the machinery of a great democracy work. They were largely what the "good" people like to call "party hacks." But the "good" people passed by on the other side on primary day. Was it the same in your town on primary day?

The discouraging experiences with citizen participation in primary elections, where the real decisions are made, always call to mind an entertainingly frank and revealing book *You're the Boss* by Edward J. Flynn, the powerful Democratic boss of the Bronx for over 25 years. What Mr. Flynn really says in his book is "you could be the boss" if you desired but really "I'm the Boss" by default. Mr. Flynn defends bosses and party machines as essential in a democracy and reminds his readers that it is only the "leader" you don't like who is a "boss" and the "organization" you don't like that is a "machine."

"Boss" Flynn has a number of other barbed comments aimed at that great mass of armed chair citizenry that derives great emotional satisfaction from berating "bosses" and "machines." Says the "boss" of the Bronx "if we are to have uniformly good government, local, state, and national, I am afraid a lot of men and women will have to get down off their high-horses and grub around in practical politics as active members of a

party. I wish we had in our school systems required courses of training in citizenship . . . [but] so far as I can see, the emphasis in whatever practical politics is taught is placed upon general elections rather than primaries. The so-called 'independent' voter is all but deified, when he ought to be condemned as a shirker.

"Waiting until after the candidates are nominated is waiting until you have missed the boat," says Mr. Flynn. "Whatever is to be done must be done before the nominations are made. There is no machine—I do not care how powerful and well entrenched it appears to be—that would dare to nominate a candidate for office it knew its own people did not want. Many poor candidates are named because of the fact that the so-called boss of the organization knows that the great majority of the members of his party would take no interest in the primary election anyway. Bosses get away with a good deal by default—your default."

On primary day in our town things were just about as "Boss" Flynn said they were. The "good" people defaulted, and because they did two highly regarded members of City Council went down to defeat. Why? They bucked their respective party organizations in the interest of what they and the independents felt was good government and therefore they lost their party endorsement.

Thus they were left to the fate of the so-called independent voter and this was political death. The voters who killed good government in our town, as represented in the person of these two councilmen, largely were the people who will proudly tell you "I vote for the man"—but they rarely do—because they stay home on primary day.

By this time it has probably oc-

curred to someone to ask, "What has this got to do with Christianity?" It has a great deal to do with religion when an attempt is made to apply it to the social order. Christians occasionally are alarmed and politically concerned over laws governing the sale of alcoholic beverages. If their views are accepted, they are extremely fortunate because alcohol control boards normally are made up of individuals who are politically active. Those who represent the alcoholic beverage industry meet this qualification in most cities and towns whereas Christian citizens very often are inactive.

The issue of Christian concern could be better recreation for the community, anti-gambling laws or support of legislation in favor of civil rights, foreign aid, or the United Nations. But to whom should the office holder listen when two or more points of view are presented on these issues? Let's take as a sample issue a proposal by churchmen in the community for the taxpayers to build a treatment center, staffed by experts, for emotionally disturbed juvenile delinquents. But opponents disagree and offer the following logic: taxes already are too high, we have a prison to which these children can be sent, and if we do raise taxes we ought first to spend the money on sewers and roads which the whole community uses. To whom should the office holder listen?

Primary considerations for Christian citizens, it would seem, would be consistent support of men and parties through which Christian love can be expressed in the daily operations of the community. It would seem quite clear that most Christian citizens are defaulting in this obligation if the vote on primary day is as indifferent in your town as it is in mine.

Rx



Q MS
ARTHRITIS
MD



TALKING BOOKS

Everyone is accustomed to books and to phonograph records, but unless one is unable to read, he may not realize that the two are now combined. For many years the Library of Congress has been providing recorded books for those who are legally blind and these have been a blessing.

Now Libraphone is making "talking book" records, as a commercial venture, making them available to anyone who needs and wants them. The person who is recovering from an illness, the elderly person who can't sit up in bed and the person whose eyes are too weak to read long at a time, are all availing themselves of this new way to "read a book."

Another group of people to whom the Libraphone books are making an appeal are the physically handicapped, especially those who have been left paralyzed and find it impossible to hold a book.

There are literally millions of victims of polio, arthritis, cerebral palsy, multiple sclerosis, muscular dystrophy and heart disease who can no longer enjoy printed books. "Talking books" transport them to the magic world of literature to help ease their suffering.

Records by the company feature an extra-long playing speed, 16 2/3 rpm. Newer machines will have this speed on it and older ones having only the 33 1/3 rpm speed are easily adapted by a simple gadget which comes with the records.

There are earphones and pillow speakers available if one wishes only a private hearing.

The average record gives six hours of listening time and costs ten dollars. It is estimated that the record can be replayed a minimum of two hundred times. There probably is as much swapping going on between record owners as there is between little girls who collect trading cards.

The books available in this record form are as varied as the age level and interest level to which Libraphone seeks to appeal. Adults can get *A Man Called Peter* by Catherine Marshall, *Around the World in Eighty Days* by Jules Verne, or Shakespeare's *Hamlet*. There are *Selected Readings from the Old Testament* and *Selected Readings from the New Testament*. John Brewster reads *The Favorite Tales of Sherlock Holmes*. For the youngsters there are such "books" as *Uncle Remus Stories*, *Pinocchio*, *Treasure Island*, *Kidnapped* and *Black Beauty*.

There is no charity involved but this specialty company seems to be doing a good business on an economical basis.

Churches wanting to explore the possibility of assisting shut-in or handicapped people can get further information from Libraphone, Inc., 550 Fifth Avenue, New York 36, New York.



—RNS

WASHINGTON, D. C.—Mamie Eisenhower, America's First Lady, receives a citation from the Military Chaplains Association of the U. S., commending her for "maintaining an exemplary Christian home."

The award was presented at the group's 34th annual convention by Dr. Edward L. R. Elson, pastor of the National Presbyterian Church, where the President and Mrs. Eisenhower are members.

Dr. Elson, a colonel in the Army's chaplaincy reserve, is retiring president of the Military Chaplains Association.

Seminary Concert

INDIANAPOLIS—The fifth annual spring concert of Christian Theological Seminary (formerly the School of Religion of Butler University here), directed by Dr. James Carley, was presented in Sweeney Chapel, April 28. Participating in the concert were the Seminary Choir, the Motet Singers, and two guest soloists—Hollace Arment, choir director at Englewood Christian Church, and George Newton, director of music at the First Baptist Church, Indianapolis. Robert Kintner was the organist.

Missions School

FRENCH LICK, IND.—First Christian Church here has just completed a six-week school of missions. Classes were held each Sunday evening, April 5—May 10.

Among the guest speakers were: Dean Brigham, director of men's work for the Indiana Christian Missionary Association; Gaines M. Cook, executive secretary of the International Convention, and Ralph T. Palmer, former missionary to Japan.

Harrie S. Young is the pastor.

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Libraphone

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Northeastern Director

Frank R. Helme has been named to serve the Northeastern Area as director of religious education, according to an announcement made by the Area Secretary Chester A. Sillars.

Mr. Helme graduated from Bethany College in 1955, and received his B.D. degree from Yale Divinity School June 8. His wife holds an A.B. degree from Western Michigan University.

Mr. Helme will make his home and establish his office in Schenectady, N. Y., during the summer.—
GEORGE W. MORRIS

Conference Consecration Questions

by Melvin Ray Schultz

How God? How!
We are so few
It seems.

Is it fair!
Or just
Is it right?

To give the call,
To ask our youth
to give their all.

To give their all
For what?
and why?

We send them out
Into a world of fear
Where hate does rule.

Oh, yes, Lord, we know
That here
All seems so well.

The week of holiness.
The family of fellowship.
That conference love.

But is it fair, O God,
To give the call,
To ask their all?

What about out there!
Out in the world, Lord.
How God? How!

In agony, I cry,
How God? How!
What about out there

Where men lie
And cheat
And thieve.

In subtle ways
We kill our brothers
And grind them down.

Yet we give the call
To ask their all.
Is it right, O God?

Look about you.
They seem so young.
They are so callow.

Look at them, Lord.
Going to save the world
By serving Thee.

Yet, we haven't done it.
Nor did our fathers.
Nor their fathers.

How God? How!
Do we ask too much?
Is it too big?

Look at them.
Full of hope and trust.
Eager to live and serve.

Do they know
What's out there
And how few they are?

Are we to show them how?
How can we?
How God? How!

Look at them.
Young and confused.
Listen to their yearnings.

When we call
Do we confuse?
Do we offer pain?

Look at their faces.
Tonight so serious.
Tonight so radiant.

But think back, God.
To the many times
We've talked before.

Their deep abiding problems.
Their fears and hopes.
Their loneliness and aspirations.

And we are to show them how.
We who, too, have feet of clay.
How God? How!

What is this thing, faith?
What is trust?
How to make them meaningful?

If this be our task,
If this be our challenge,
How God? How!

To serve our youth.
To send them forth.
Either is so difficult.

The other ways seem so easy.
This way walks easily,
To care only for me.

How God? How!
Do we have the right to ask
That they walk this road?

Perhaps, this cry is wrong.
We need to doubt our fears.
We need to trust thy hand.

To trust thy hand
For others
As for ourselves.

For where else shall we turn?
To whom can we go?
If only you would speak.

If only you would speak,
The task would be so much easier,
So much less difficult.

To trust thy word.
To trust thy promise.
To trust thy will.

On these we have placed our all.
On these we give thy call.
Only here is how, O God.

It is enough!

RELAX . . .

LIKE OLD TIMES

A witness before the House Public Works Committee was having difficulty with a microphone at the witness stand.

Rep. Clifford Davis (D-Tenn.) offered some homespun advice: "That mike is just like the cuspidor in the county court house. You've got to hit it dead center or you might as well forget it!"

★ ★ ★

LOQUACIOUS LADY

Her much repeated platitudes Explain her many attitudes, The wealth of these she has in store

Make listening to her quite a chore.

—Helen M. Webster

★ ★ ★

Small boy's idea of a well-balanced breakfast:

A doughnut in each hand.

★ ★ ★

SYSTEM

Clerk: "How can I stop the women customers from complaining about prices and comparing them with the good old days?"

Manager: "Quite simply. Act surprised that anyone so young looking would remember that far back."

★ ★ ★



"May I put a small down payment on this dress and call for it in fifteen years?"

Nations Need Religious L



"Where the Scriptures Speak . . ."

by the Editor

June 28, 1959

Scripture: 2 Kings 11:4, 9-12,
17-19, 21.

HEBREW history, in the days of the divided kingdom, is often a rather sad picture. What the rulers called religion would not always pass if compared to the teachings of their later prophets.

Even when a leader like Ahab came along and stamped out the worship of Baal, he used methods which the prophets of Israel would not have countenanced. Saying that "Ahab served Baal a little; but Jehu will serve him much" (2 Kings 10:18), he persuaded all the worshipers of Baal to come together in the house of Baal and had them all slain. (Verse 25.)

The lesson today is concerned with a certain plot which was carried out, in order to regain the throne of the Southern Kingdom for the son of Ahaziah. You will want to read more than the lesson text for today in order to get the whole setting and the names of the various people involved.

When Ahaziah died, his mother, Athaliah, took over. Now she was the daughter of Ahab and Jezebel and from the accounts of her activities, she lived up to the reputation of her mother.

Among other activities, this wicked woman decided to kill off all the possible heirs to the throne so that she could have everything for herself. (11:1.) There was at least one loyal person in the situation. This was Jehosheba, a sister of the dead Ahaziah. She, "took Joash, the son of Ahaziah, and . . . hid him from Athaliah." (Verse 2.)

Athaliah had seven years of rule, in which the people apparently accepted her evil because she did exercise shrewdness in relations with other governments.

This is the scene which is set so often, in history. If the people get what they want, they often ask no questions about the moral implications of the leaders or the decisions which are made. As a result, both people and leader sink to lower levels of morality and no questions are asked on either side. So, in those days, they worshiped Baal and thought that they were happy.

At this moment, those who knew of the existence of Jehoash (Joash) brought him forth. It can be told to the immortal honor of Jehoiada, the high priest, that he dared to challenge the whole evil system of Athaliah.

By careful planning, and with the assistance of the Carite guard (mercenary soldiers from the time of David), he carried off the plot and anointed Jehoash king. (Verse 12.)

This was the end of Athaliah. She yelled, "Treason!" a few times. (Verse 14.) But it did not do any good. Jehoiada gave the order to bring her outside the house of the Lord before she was slain.

Following this, Jehoiada continued to take charge of things, since the young king, Jehoash, was only seven years old. As had been done so many times before, a covenant was made "between the LORD and the king and people." (Verse 17.) Then Mattan, the priest of Baal, was slain and the house of Baal was torn down. (Verse 18.)

Athaliah had tried to insure her own future by having all the heirs to the throne killed. This did not work. Now Jehoiada tried to insure the worship of Jehovah by having the priest of Baal killed and his temple destroyed.

It is not so easy to divert the attentions of the people. One false god and his temple may be destroyed, but it seems that the people soon discover how to erect another instead. It was still a long way from Bethlehem and Calvary.

The practical application of this text will, of necessity, lead to very careful discussion of the relationship between religious leaders and national problems. One hears all kinds of answers. Some people think the religious leaders should be the leaders of the state. Others think that there should be such a divorcement that the only thing religious leaders should do is to point out the doom of the evil nation.

This historical situation indicates that it is sometimes necessary for a religious leader to act, if no one else is going to act.

It is to the everlasting credit of Jehoiada that he dared to step forth and insure the leadership of his people for another generation.

If a representative of God, like Jehoiada, sees what is happening, and also observes that no one in authority seems to care, what should he do? This is a question that might well engage the careful thought of adult classes. If you decide that the religious leader should act, be sure that he acts on the basis of God's decision, and not simply on his own inclinations.



Meaning for Today

by W. Marion Rowlen

The Scripture

2 Kings 11:4

4 But in the seventh year Jehoiada sent and brought the captains of the Carites and of the guards, and had them come to him in the house of the LORD; and he made a covenant with them and put them under oath in the house of the LORD, and he showed them the king's son.

11:9-12

9 The captains did according to all that Jehoiada the priest commanded, and each brought his men who were to go off duty on the sabbath, with those who were to come on duty on the sabbath, and came to Jehoiada the priest. 10 And the priest delivered to the captains the spears and shields that had been King David's, which were in the house of the LORD; 11 and the guards stood, every man with his weapons in his hand, from the south side of the house to the north side of the house, around the altar and the house. 12 Then he brought out the king's son, and put the crown upon him, and gave him the testimony; and they proclaimed him king, and anointed him; and they clapped their hands, and said, "Long live the king!"

11:17-19

17 And Jehoiada made a covenant between the LORD and the king and people, that they should be the LORD'S people; and also between the king and the people. 18 Then all the people of the land went to the house of Baal, and tore it down; his altars and his images they broke in pieces, and they slew Mattan the priest of Baal before the altars. And the priest posted watchmen over the house of the LORD. 19 And he took the captains, the Carites, the guards, and all the people of the land; and they brought the king down from the house of the LORD, marching through the gate of the guards to the king's house. And he took his seat on the throne of the kings.

11:21

21 Jehoash was seven years old when he began to reign.

12:2

2 And Jehoash did what was right in the eyes of the LORD all his days, because Jehoiada the priest instructed him.

NATIONS do need religious leaders. We would rather see an ethical man without claim to religious faith than one with such a fanatic religion as would make him a fiend. We might come a bit nearer to our own day; remember the Pilgrims coming to this new country for freedom of worship. But when they got their religion established they made short work of any non-conformists such as Roger Williams.

The Salem witch hunt business came from religious leaders of a sort. No nation today needs *that kind* of religious leaders. To all intents and purposes communism is a sort of religion. But it has no God in it, no mercy, no reverence for truth and less for human personality. Nations do need religious leaders, but they must have the right kind of religion.

The Old Testament has much in it of magnificence and beauty, but it does not appear in the story of some of the rulers. Nations needed religious leaders then, and some of them were men of character. But it seems to us as we read the Old Testament today that there were more of the kind that did not mind doing a bit of killing when they felt like it.

Of course we in our time have been conditioned for judgment and self-control precisely because we live in a Christian dispensation. In wartime, however, the Christian faith is often set aside by too many who have named the name of Christ.

Nations have greater need than ever of religious leaders, and the best of all are Christian leaders.

Not all leaders stand in places of power in government. Governors and presidents and kings need their leaders too. The man of God still has his responsibility to all sorts and conditions of men.

Captains of industry also need their leaders. The church has a responsibility to them too. For if a man is a man, a captain of industry, a labor leader, a teacher, a statesman or a farmer or professional man, he it *first* a soul in need of the grace of God. The Church is the Body of Christ, living and functioning by the Spirit of Christ, the Holy Spirit. The Church's business is to proclaim the salvation of Christ to all souls.

Therefore, it is the Church's duty to preach this Word to all who will hear it and receive it. Not only this, but to preach it to all other men as well, in the hope of reaching them with the way of life that Christ came to establish on earth.

The Church is not in the business of subverting any established government on earth. Her mission is to *convert* the men of earth, "that the kingdoms of this earth *may become* the Kingdom of our Lord and of his Christ." So the teaching work of the Church goes on and on among children especially because of our faith in Christ to make them the kind of leaders who can out-think and out-do the secular leaders of the world around us. The Church needs leaders of ability and vision to lead the leaders of the world. There is no hope for humanity in any other name than the name of Christ. May we help the world to spell this name and to follow him as Savior and Lord.

DEADLINE

JOSEPH E. CHASTAIN, well-known Dallas businessman who is a member of the board of directors for the Christian Board of Publication, calls the attention of the editor to some rather stinging remarks by Bishop William C. Martin, former president of the National Council of Churches and one of the most capable men in Methodism.

The Bishop was raising the question as to: "Why do some people fall asleep in church?" and "Why do others just not listen?"

He put the blame on the preacher and lashed out at whining voices, inflated vocabularies and a variety of other pulpit sins in a talk before some 1,000 persons attending Ministers' Week at Southern Methodist University earlier this year.

"People do not stop listening to a preacher deliberately or spitefully," insisted the Bishop. "After all, they bother coming to church because they want to hear. They stop when something raises a barrier between them and the minister."

He assailed the minister who is guilty of trying to show emotion that he does not feel. Said the Bishop: "The man who puts tears in his voice when there is no need for weeping is recognized for his insincerity and cuts himself off from his congregation."

On the other hand, the Methodist leader observed that many ministers have become afraid of showing their emotions: "We seem to have developed a cult of over-seriousness. If we feel something, we should let the people know it."

He also criticized the "meaningless mannerisms" which are picked up by some ministers—such as waving his arms, rubbing his ears and toying with his clothing.

The Bishop's final caution was against naively assuming the congregation cannot tell when a minister has carelessly prepared his topic. He declared: "If they see that what you have to say didn't mean enough for you to give it your best effort, how can you expect them to bother listening? And, believe me, they can tell it in the first five minutes if you haven't prepared."

Said Director Chastain when he relayed the manuscript information to the offices of *The Christian Evangelist-Front Rank*: "Naturally this does not apply to all ministers, but

it does apply to many, and there is so much good humor in it that I believe every good minister would appreciate it." AMEN!

Amazing Dr. Sadler

Texas Christian University has enjoyed an amazing growth under the 18-year leadership of M. E. Sadler, who, while keeping the reins as "chief executive," will bear the title of chancellor after Sept. 1.

The 62-year-old president of T. C. U. has seen the over-all enrollment of the school rocket from 1,834 in 1941-42 to present 8,589.

Nineteen buildings, representing a cost of more than 20 million dollars, have been constructed, modernized or purchased since Dr. Sadler became president in September of 1941. Endowment resources have gone up to an estimated 18 million dollars—a 500 per cent increase. The faculty has been twice doubled.

President Sadler is a graduate of Atlantic Christian College who received his M.A. degree from Vanderbilt and the B.D. and Ph.D. degrees from Yale. He has also received honorary degrees from Atlantic Christian, the University of Detroit and T. C. U.

The Disciple educator was president of the Association of American Colleges in 1952. He was president of the International Convention in 1946 and is a former president of the Texas Council of Churches.

Salvation, Freedom . . .

When G. Gerald Sias, minister of Central Christian Church in Enid, Okla., spoke before the recent Texas Convention of Christian Churches, he urged that the church "become the melting pot fired by the gospel to make all men a brotherhood."

Dr. Sias, well-known leader for the cause of evangelism among the Christian Churches and president of the National Evangelistic Association, asserted that the church must be a fellowship of those being saved.

ON THE SAME PROGRAM Dr. Lawrence W. Bash, minister of University Christian Church in Austin, Tex.—and president of the Texas Convention for 1959—asserted that our churches need to claim their heritage of freedom "within the contest of community."

"Our passion for freedom of thought and freedom from control has led us to the brink of eccle-

siastical chaos," Dr. Bash said further. "What gain is there if one throws off the bonds of external control to take the bondage of biblical illiteracy? Or the rigidity of creedal religion to be enslaved to the idea of moral relativity? Or the discipline of the structure churches to become simply ineffective?"

Truth that Hurts

Addressing the 11th annual convention of the North Carolina Christian Churches, Dr. Leslie R. Smith, pastor of Central Christian Church in Lexington, Kentucky, declared that material advances made by Americans have "completely outstripped" their spiritual growth.

"In spite of the ever-enlarging number of people on our church rolls, in spite of the popular discussion of things religious, we are still a spiritually starved generation," Dr. Smith said.

He scored the "easy conscience" with which glib statistics about the religiosity of Americans is accepted.

"Unpublished"

In the course of his winter visit to the U.S.S.R., Senator Hubert H. Humphrey (Dem.-Minn.) wrote an article for the Moscow Daily, *Izvestia*.

In reinforcing his theme that the U.S. does not seek war, he pointed out the enormous economic stake which the American people would risk destroying in the course of such a conflict: "Three-quarters of our families own their own homes and their own automobiles. . . . Ninety-five per cent of our farms are served by electricity . . . the country has almost 70 million telephones . . . The industrial worker, whose average wage for a 40-hour week is now about \$75, has a great interest in the continued existence and prosperity of his factory, and so also do the many millions of Americans who own these factories through the shares which they have bought."

In view of these revealing statistics, it is not surprising to note that, as of Jan. 30, the article remained unpublished, with no announcement of any future release!

—From DATELINE, Published by Clergy-Industry Relations Department, National Association of Manufacturers.

Glasses

Vision is definitely affected by glasses, especially after they have been filled and emptied several times.

NEWS

of the Brotherhood

● \$93,251 Budget

Capital Area Meeting

WASHINGTON, D. C.—The 82nd Annual Convention of the Christian Churches of the Capital Area was held in the National City Church here May 16-19, with the largest registration ever recorded, 1,020.



—Chase Ltd., Photo

Officers of the area convention of Capital Area Christian Churches are shown during the convention. From the left are: Chester Barnett, secretary-director; Charles Bayer, the new first vice-president; Mrs. A. L. Snyder, second vice-president; Wilbur F. Hogevoel, president; and outgoing president James Clayton Pippin.

This was due to the many pre-registrations.

The principal speaker was Dr. John Ross, medical missionary to the Congo. Also on the program were: Dr. Jesse Bader, Dr. William Pearcy and Rep. Charles Bennett. Devotions were led each morning by Dr. Clarence Cranford, past president, American Baptist Convention.

James Clayton Pippin, president and pastor of First Church, Falls Church, brought the annual president's address and presided over the business sessions which adopted a budget of \$93,251 for the 58 Disciples of Christ congregations. Of this, \$30,714 has been earmarked to aid new churches in the area.

Mr. Chester R. Barnett, secretary-director, reported in his address that the Capital Area had experienced the "biggest and best year in cooperative work."

In addition to the officers pictured above, Glenn Helme, layman of Govans Church, Baltimore, Md., was elected secretary; and J. F. Crowell, layman of Ninth St. Church, D. C., treasurer.

The 1960 Capital Area Convention will be held at First Church, Falls Church, Va., May 18-21.

Northeastern Area Convention N.E. Area Assembly

WORCESTER, MASS.—The second annual convention of the Northeast Area Christian Churches ended its sessions in the Main Street Christian Church here with a total of 508 registrations.

Since 1958, the New York and New Jersey Christian Missionary Society has been united with the New England Convention as the Northeastern Area.

Charles L. Brooks, minister of the Christian church in Elmira, New York, presided as president. A tentative constitution, adopted a year ago, was accepted as the basis for a legal document of incorporation.

The theme of the convention was "Christ, Our Hope." Among the speakers were Dr. Emory Ross, Miss Katherine Schutze, Dr. Howard E. Short, Dr. Ralph Holland, executive secretary of the Greater Worcester Area Council of Churches, Dr. Frederick L. Shippey, professor of sociology and religion, Drew University and J. Quinter Miller, assistant general secretary, National Council of Churches.

Mr. V. C. Strode, treasurer of the Northeastern Area, reported total receipts of \$55,046.44 for a nine-month period ending April 30.

Frank H. Kennedy, minister of the host church, was elected president for the coming year. Chosen with him were James G. Saylor of Buffalo, vice-president, and Mrs. W. R. Updegraff of Buffalo, secretary.

The Christian Youth Fellowship, meeting also in convention, chose David Stockford of Lubec, Maine, president, to succeed Malcolm P. Sillars of Schenectady, N. Y.

● About 1,000 Registered

Nebraska Convention

LINCOLN, NEB.—Mrs. F. W. Rowe of Omaha was elected president of the Nebraska Fellowship of Christian Churches at its annual convention in East Lincoln Christian Church, April 23-26.

Other officers installed by Mrs. Carl A. Burkhardt, Jr., of Lincoln were: Ellis Votaw, Alma, vice-president; Mrs. T. V. Hubbell, Lincoln, secretary; Marion Morton, Beatrice, treasurer; K. E. Harris, Alliance, chairman, Christian education; Mrs. C. W. Beason, Nebraska City, chairman, Christian Women's Fellowship; Loyal Lawson, Lincoln,

chairman, Christian Men's Fellowship.

Among convention personalities were: Jesse M. Bader, general secretary of the World Convention; Mrs. W. K. Evans, president, International Christian Women's Fellowship; George R. Davis, pastor at Wichita Falls, Tex.; Walter D. Cardwell, former missionary to the Congo, now with department of resources of the United Society.

Gustave A. Ferre, dean of Cotner School of Religion and chairman-elect of the department of philosophy of Texas Christian University, conducted the Bible study each morning.

B. F. Parnell, Ashland, was recognized as the rural minister of the year. The missionary breakfast drew a record attendance. Choirs of the Beatrice and Lincoln churches furnished special music each evening.

Mrs. Evans spoke to the CWF and Walter D. Cardwell to the CMF on Sunday afternoon. On one evening, all women in convention who had attended the Quadrennial CWF assembly at Purdue in 1957 held a reunion dinner; 32 were present. Nearly 1,000 delegates registered for the convention. The 1960 convention will be held in Alliance.

EULIS HILL has accepted the state secretaryship of Oklahoma to begin his duties Sept. 1. He has served the Omaha First Church as pastor for the past 4½ years.

RAY HARPER, minister of Christian education at Fremont, accepted the call to serve in the same capacity with the First Church, Yakima, Wash., July 1.—MRS. P. O. MARVEL.

S. Dakota Convention

The South Dakota Convention of Christian Churches was held in the First Christian Church of Sioux Falls on April 19-20.

Addresses were given by Lloyd J. Allen, executive secretary, Minnesota and South Dakota Christian Missionary Societies; Mrs. Clarence Hautzenrader, secretary, Christian Women's Fellowship, Minnesota and South Dakota; Orville Hepler, executive secretary, South Dakota Council of Churches; Tod Hubbell, Jr., area representative, National Benevolent Association; William J. Moore of The Divinity School, Drake University; and John Sams, missionary to Thailand with the United Christian Missionary Society.—THOMAS P. SLAVENS.

● Report from Australia

Graham Crusade

SYDNEY, AUSTRALIA—The largest meeting ever addressed by Dr. Graham concluded the month's meeting at Sydney.

During the month just a few thousand short of one million people heard the evangelist.

The success of this effort was due, according to Dr. Graham, to the unity of the churches in Sydney. Also the world-wide prayer of many thousands of Christian groups.

Churches of Christ in the city cooperated fully with the various aspects of the evangelistic effort which has been considered the most stirring ever held in Australia.

Television coverage of meetings was provided by the various stations, also land lines carried the services each night to scores of country and city areas throughout Australia.

The longest land line ever to take a church service carried the evangelist's message from Sydney to Darwin.

The newspaper coverage was very good and the whole effort was given "a very sympathetic press."

Visitation evangelism will now follow the public meetings. Mr. Leslie Green, of the Chatswood Church of Christ, but formerly of Texas, U.S.A., has been engaged with the Graham party to help organize this work. He will not resume his ministry with the church at Chatswood until July.

▲ **ERIC HART**, now ministering with the church at Leicester, England, where he went to serve three years ago, has accepted the invitation to return to Australia and take up the ministry of the church at Bexley North, Sydney.

▲ **JACK BOND**, who has been appointed the evangelist of the Churches of Christ in West Australia, conducted a meeting with the new cause at Tamworth, N.S.W. The series of meetings added 50 to the church.

▲ **A. E. KEMP**, the chairman of directors of the Austral Printing and Publishing Co., died last month. J. McGregor Abercrombie, one of the loyal and able leaders of our Australian churches, has been appointed the new chairman of this brotherhood publishing company.

▲ **THE NEW PROPERTY** acquired to accommodate the growing student population of the Bible College at Woolwich, has been named Corlett Hall to honor B. G. Corlett, who encouraged the opening of the

college back in 1941.—A. W. STEPHENSON.

Bethany Honors Salmon

Donald M. Salmon, a 1927 graduate of Bethany College, returned to the West Virginia campus on commencement day, June 7, to receive an honorary doctor of divinity degree.

Minister of First Christian Church, Seattle, Wash., Mr. Salmon, received his bachelor of divinity degree from the Yale University Divinity School in 1930.

A director of the Council on Christian Unity, he is also a former member of the Board of Higher Education of the Disciples of Christ.

He was a member of the board of trustees and executive committee of Eureka College in Eureka, Ill., and taught the New Testament and principles of preaching at the college for two years while he was pastor of the Eureka Church.

Roanoke Construction

ROANOKE, VA.—Construction is well under way on the new education-fellowship building of Bethany Christian Church, here.

Ground was broken April 19. The building is to be of Catawba stone,

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native to the area, to correspond to the existing church building.

Outside dimensions are 40 by 81 feet, and is to be two and one-half floors.

The new wing will contain nine classrooms, a church office, minister's study, combination library and board room, a fellowship hall seating 216 at tables, six rest rooms, and three storage and utility rooms.

Contract price is \$78,400.00. Charles J. Betts and Rollin V. Mosher of the Board of Church Extension, Indianapolis, are consulting architects.

A. H. Ager is chairman of the building committee. Clifton C. McCoy is minister.

The Bethany church was organized April 30, 1944, with 68 charter members, and the existing building was completed in March, 1947. The church has a membership of 344, and Mr. McCoy has been minister for more than eight years.

Sydney: Billy Graham's Greatest Rally



SYDNEY—Despite wintry winds and rain, a record crowd of 150,000 jammed the Sydney Showground and adjacent Cricketground to hear Evangelist Billy Graham at the final rally of his month-long Sydney crusade.

sade.

The largest meeting he has ever addressed, it brought total attendance at 26 services here to 983,000. In the campaign 56,163 persons made "decisions for Christ."—RNS.

—RNS

Arkansas Disciples Elect Lady President

FAYETTEVILLE, ARK.—For the first time in the 77-year history of the Arkansas Convention of Christian Churches a woman has been elected president of that convention representing 121 Christian churches throughout the state.

She is Mrs. Lester Furr, well-known church women of the First Christian Church of Fort Smith. A leader in local church affairs for many years, Mrs. Furr has also served as chairman of the committee on social education and action of the Arkansas Christian Missionary Society. She has also been active in United Church Woman. Mrs. Furr was elected at the annual convention held April 17-19 in Fayetteville and will preside over the 1960 convention in El Dorado. She succeeds William E. Harris of Hope.

Chosen to serve with Mrs. Furr were: James Terry, Blytheville, first vice-president; E. Oran Coble, Texarkana, second vice-president; Mrs. Elmer Barry, El Dorado, treasurer; Edward Rountree, Forrest City, timekeeper; W. L. Miller, Jr., Rogers, public relations; and Kenneth L. Teegarden, North Little Rock, secretary.

Dr. Edwin T. Dahlberg, president of the National Council of Churches, spoke to the convention at Fayetteville in an ecumenical communion service. Among others speaking were: Loyd Northcott, Tyler, Tex.; Robert G. Nelson, executive for Africa missions, Indianapolis, Ind.; Ben Stevenson, Indianapolis, Ind.; Mrs. W. K. Evans, Austin, Minn.; international president of the Christian Women's Fellowship.

Elected president of the state Christian Women's Fellowship was Mrs. James E. Smith of Fort Smith.

The board of managers of the Arkansas Missionary Society re-elected James A. Littrell, Springdale layman, as president for a second term.

Theme for the 1959 convention assembly in Fayetteville was "Christ Calls to Responsible Discipleship."

Agency Teams Blanket State; Fire Damages History Mss.

Arkansas Activity

LITTLE ROCK—Six teams, representing all the cooperating agencies and causes receiving support from Arkansas, visited 63 churches in a four-day swing across the state.

Work of the agencies was explained, the new relationship of the state in Unified Promotion was outlined, and suggested financial goals



OFFICERS of the Arkansas State Convention of Christian Churches. Front row, from left: James Terry, Blytheville, first vice-president; Mrs. Lester Furr, Fort Smith, president; E. Oran Coble, Texarkana, second vice-president; Back: W. L. Miller, Jr., Rogers, public relations; Mr. Elmer Barry, El Dorado, treasurer; Edward Rountree, Forrest City, timekeeper; Kenneth L. Teegarden, North Little Rock, secretary.

were placed in the hands of local leaders.

In addition to causes sharing in Unified Promotion, the following were also represented by suggested goals: Phillips University, Jarvis Christian College, National Benevolent Association, Campus Christian Life, International Convention, Arkansas Advance, Week of Compassion and Capital for Kingdom Building.

Askings within Arkansas for operating budgets and capital funds total \$171,418 for the year beginning July 1, 1959.

When the long-time residence of Mrs. Bertha M. Fuller at Little Rock was heavily damaged by fire April 5, Mrs. Fuller, 83, escaped injury, but many of the pages of a manuscript on the history of the Christian Churches in Arkansas were wholly or partially destroyed.

Files, boxes and bundles of resource materials were saved, though scorched. Firemen brought the fire under control before it reached the living room which contained the bulk of the Fuller library. The loss was partially covered by insurance.

Mrs. Fuller, an ordained minister, former (and first) Disciple missionary to Mexico, and former state secretary of women's work in Arkansas, is the widow of James Henry Fuller, former Arkansas state secretary, and a daughter of the late Jacob Caswell Mason, pioneer evan-

gelist and church organizer in Arkansas and Texas.

▲ Several churches across the state have launched "moving," rebuilding or new development programs in recent months. The Hot Springs congregation, Robert A. Fudge, minister, has purchased a new site in the southeast area of the city.

First Church, Little Rock, Dan C. Kenner, minister, has voted to purchase a former drive-in theatre property in northwest Little Rock, and plans eventually to move from its downtown location.

The new congregation at Conway has secured a modest loan from the Board of Church Extension, making possible the erection of its first house of worship. R. Olen Marshall, Little Rock lay minister, serves at Conway.

Another new and growing congregation, Parkview, Little Rock, Leonard J. Brummett, minister, purchased a site some time ago, and is completing architectural drawings for a sanctuary and educational wing to be completed next spring.

Both the Conway and the Parkview congregations are receiving assistance from the Arkansas Advance capital funds program.

The Mammoth Springs church is constructing an educational and fellowship unit, using native stone salvaged from an abandoned public school building. The entire cost will be about \$7,000; estimated worth is \$20,000. Fred H. Sparkman is minister at Mammoth Spring.

The Paragould and Christian Valley churches, Fred Keller, Jonesboro, minister, have completed extensive interior improvements. Plans for a new structure on a new site at Osceola are on the drawingboard. John B. Porter is minister.

Cross Street Church, Little Rock, Jimmie Richard, minister, has cleared all indebtedness. The latest improvement was additional classroom and dining hall space. This is the largest Negro congregation in the state.

▲ George A. Crosby, member of the Ozark public school faculty, and minister at Ozark, was ordained to the Christian ministry, March 15.

Kenneth L. Teegarden, executive secretary of the Arkansas Christian Missionary Society, preached the sermon and delivered the charge to the candidate.

▲ More than 100 persons attended the five vacation church school institutes held March 9-13. Host churches were: First Church, Jonesboro; First Church, Little Rock; Hope; Paris; and Springdale.—LESTER M. BICKFORD.

Ground Breaking on First Day of Services

Dallas Milestone

DALLAS, TEX.—Highlands Christian Church, here, sponsored by the Joint Board of Christian Churches of Dallas County, held its first service April 26, when 64 persons responded to the invitation to become charter members.

On the same day ground was broken to begin construction of the \$56,000 first unit of the building. The newly acquired four-acre church site overlooks the city of Dallas.

The congregation is meeting in the Lake Highlands School and anticipates moving into the new building in the fall of 1959. Tom Peake, Jr., is pastor of the new congregation. He was formerly the minister of First Church in Sand Springs, Okla.

Convention Described as

"One of the Best"

South Carolina Plans

AIKEN, S. C.—The South Carolina Convention of Christian Churches was held here May 1-2. There were 325 registrations.

The Convention was described as one of the best from the standpoint of representation, fellowship, messages, and plans.

Among the speakers were: Mrs. James D. Wyker, minister at large for the United Christian Missionary Society's department of social welfare; Dr. Howard E. Short, editor of *The Christian Evangelist-Front Rank*; Dr. George E. Owen, chairman of the United Society's general service department; Dr. Arthur D. Wenger, president, Atlantic Christian College; and Charles E. Dietze, director of the development program for The College of the Bible, Lexington, Ky.

Atlantic Christian College Choir lifted the spiritual tone of the convention through a concert on Friday evening.

Following are high lights of achievement and planning. Arthur J. Russell, state secretary-director, gave recognition to eight new ministers who had come into the state during the year. Many churches are involved in plans of expansion.

During the year, Macedonia Church built a parsonage and went full time. Evergreen Church, Walterboro, built an education plant and a parsonage. The Aiken Church built an education plant. First Church, Columbia, has purchased a new site and is in the process of relocating.

First Church, Greenville, has entered into a relocating and expanding program. First Church, Charleston, is in the process of building a new sanctuary. Rice Patch Church, Islandton, has gone full time, and is building a parsonage.

The St. Stephen Church has built an education plant. Merritts Bridge Church, Batesburg, is building an education plant.

The convention approved the writing of the history of the church in South Carolina, and a \$42,000 world outreach budget.

The 1960 Convention will be held in the Beaufort church. W. A. Everhart was elected president.—NEAL WYNDHAM.

A "First"

CTS Commencement

INDIANAPOLIS—The first annual commencement of Christian Theological Seminary was held here June 8, at University Park Christian Church, for those receiving degrees in June and August, 1959.

Erwin Miller, chairman of the board of trustees, was the speaker. Special music was provided by the Motet Singers under the direction of Dr. James Carley.

Honorary doctor of divinity degrees were given to Dr. John Ross, missionary to the Belgian Congo; William Martin Smith, general representative of the Pension Fund; and Paul Hunter Beckelhymer, minister of the Christian Church at Hiram, Ohio.

Following commencement a "graduates' luncheon" was held.

General Manager at . . .

Inspiration Point

EUREKA SPRINGS, ARK.—Roy F. Horton is now in his third month as general manager of the retreat and recreational center at Inspiration Point near Eureka Springs, Ark.

Until April 1 he was the pastor of the Chetopa, Kan., Christian Church.

He will also serve as minister of First Christian Church in Eureka Springs.

The center is owned by Phillips University, Enid, Okla. It has been a meeting place for young people's conferences, Christian Men's Fellowship retreats, the Phillips University Fine Arts colony and other groups.

Succeeding Mr. Horton at Chetopa is John D. Garrison, formerly of Joplin, Mo.

Observation-Demonstration

Oregon Area School

CORVALLIS, ORE.—The Central Willamette area of Oregon made history for the state by conducting an observation-demonstration school, the first to be held in the state on such a broad scale.

Over a hundred student-teachers from seven churches were registered. Demonstration classes, led by outstanding Christian educators of the Pacific Northwest and observed by the student-teachers, including five groups: nursery, kindergarten, primary, youth, and adult.

All of the children and youth in the demonstration classes were from the church school of the First Christian Church at Lebanon, where the sessions were held.

The school met for three hours each night on three successive nights, April 7-9.

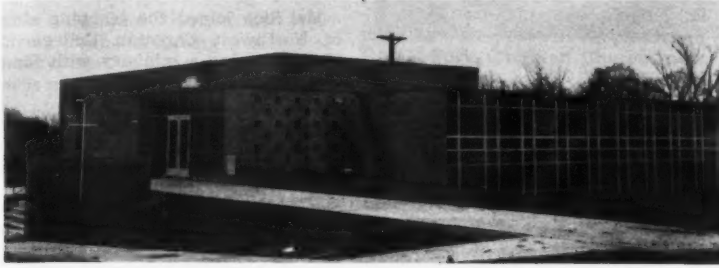


Charles Kilborn, assistant minister at the First Christian Church, Lebanon, Ore., held a flower when the music stopped, so he had to introduce his neighbors during a get-acquainted game on the first night of a school that drew church school teachers from seven Oregon churches to learn new teaching methods.



Mrs. Ansel Hyland, left, supervises pre-class learning activities of youth while a student-teacher assists: area observation-demonstration school.

Overland, Mo., Dedicates Education Building



The Overland Christian Church in Metropolitan St. Louis, dedicated this education building May 3. This is the first of two new buildings. Spencer Austin of Indianapolis was guest speaker.

At the morning services, Dr. Lester B. Rickman, state secretary, spoke at both services.

There were three special services during the week of dedication.

On May 6, "Disciples night" Dr. Lin D. Cartwright, editor emeritus of *The Christian-Evangelist*, was the speaker.

In its 53rd year, Overland Christian Church was established in 1906 and now has a membership of 800. Nelson Schuster has been pastor of the church for 5½ years.

Ball Aids Clinic

Dancing couples at this year's Charity Ball at San Antonio, Tex., may not have realized it, but their support of that particular social affair was to benefit the Mexican Christian Institute in their city.

The ball was such a success that the proceeds amounted to \$5,700. Mrs. Alton Rieder and Mrs. Ernest Clemens, Charity Ball association leaders, and their committees voted to send the entire amount to the M.C.I. center to equip its dental clinic rooms.

Disciples of Christ (Christian) churches helped to found the San Antonio Protestant service center many years ago and have helped (along with San Antonio civic groups) to equip and maintain it.

This year Christian churches (through The United Christian Missionary Society's Capital for Kingdom Building program) have given \$66,500 for a new clinic building, but funds had not been sufficient to provide equipment for the dental clinic rooms.

Thanks of the advisory board and staff is voiced by E. G. Luna, M.C.I. center's director.

Other contributions also support the M.C.I. clinic program. The Public Health department of San An-

tonio schedules the physicians, dentists and nurses for the clinics. The personnel serves without remuneration.

These clinics have in previous years (and in cramped quarters) served more than 1,000 families, or an unduplicated count of 2,500 individuals each year.

The clinics are one of many services provided by the center to bring health, community acceptance, spiritual and cultural uplift to a disadvantaged minority group. Today, metropolitan San Antonio has a population of more than half a million. Of this number, 172,000 are citizens of Mexican descent or Mexican aliens.

Disciples in Yokohama

YOKOHAMA, JAPAN—The Saturday before Easter, in the US Forces Chapel Center here, 14 persons were baptized by immersion.

Of these, four were Disciples who were thus concluding several weeks' study and discussion of the history and beliefs of the Disciples of Christ.

All were military personnel or dependents of military personnel stationed in Japan. The four baptized were Miss Phyllis Sauve of Seattle, Wash.; Virginia Johnson of Chattanooga, Tenn.; and Joyce and Steven Shinneman of Milton, Ore. Virginia Johnson's parents are members of the First Christian Church of Chattanooga.

Joyce and Steven's parents are members of the First Christian Church, Milton, Ore. Miss Sauve attended the University Christian Church of Seattle, Wash.

T/Sgt. Willard Koetje, whose wife is a member of the Church of Christ in Fort Deposit, Ala., was unable to attend and his baptism was arranged at a later date.

All of these candidates had been given instructions as a part of the religious instruction classes of Air Force and Naval bases in Japan conducted by military chaplains.—WINFRED L. KINGEN, Chaplain (Major), USAF

Church School Record

WASHINGTON, ILL.—A Sunday church school attendance record of 125 years' standing was broken at the Washington Christian Church here May 3.

A total of 177 persons were present for the Sunday morning service.

On Feb. 1, the Washington Christian Church had a resident membership of 158 persons. Since then there have been 52 additions to its membership, 36 by baptism. This was accomplished through an intensive three-month program of visitation, education, and calling for decisions by the whole congregation.

Decision Favors Federation

Legacy for Home

NEW ORLEANS—The board of city trusts here voted to ask the city council to turn over to the Greater New Orleans Federation of Churches the approximately \$400,000 Helen Grace Hedden Stanton legacy.

The legacy represents the principal and interest, following a court settlement with other heirs, of a fund willed by the late Mrs. Helen Grace Hedden Stanton for a home for elderly Protestant women.

In adopting the motion, the board of city trusts passed over a proposal made to it in a letter by the board of commissioners of the Fink Asylum; a proposal to consolidate the Fink and Stanton funds to build a home on Fink Asylum property.

However, in its letter which was made a part of the board of city trusts' motion, the Federation requested that "when the funds from the Stanton legacy are turned over to the federation, they be free and clear of any restrictions."

The problem of what to do with the legacy has been pending for about six years. A committee representing the Federation appeared before the board to explain the Federation's proposal. Among the representatives was George H. Wilson, a Disciple, who is the executive secretary of the Federation.

4 Generations Join

● A unique incident occurred at the Lakeview Christian Church, Dallas, April 19, when four generations of one family were received into the church by the minister, Kenneth M. Hay.

Mrs. Henry Dossett, her son and daughter-in-law, Mr. and Mrs. H. S. Dossett, their son and daughter-in-law, Mr. and Mrs. Ed Dossett and their son, Jimmy Dossett, were received.

book of the month

June, 1959

"The Creative Years"

by Reuel L. Howe

Selected and reviewed by Donald S. Klaiss, Tucson, Arizona. Dr. Klaiss is professor of sociology of the University of Arizona. His special areas of teaching are marriage and the family; also problems of the aging. Dr. Klaiss is a member of First Christian Church in Tucson.

Not many books are addressed specifically to persons in the "middle years" of life, so it is of particular interest that we have here a book that focuses on the questions and problems this time.

Dr. Reuel L. Howe is the Director of the Institute for Advanced Pastoral Studies at Bloomfield Hills, Michigan. Writing out of a rich experience of many years of teaching and counseling, he leads his readers to a careful consideration of some of the major problems with which they are faced in their daily living and points the way in which, by the use of their personal and spiritual resources, they may find solutions for them.

The titles of some of the chapters indicate the subjects covered:

"What Love Can Do," "The Role of Sex in Love," "Five Ways to Creative Marriage," "For Parents and Adolescents," "Your Work and You," "A Faith for the Middle Years."

The central thesis of the book is that, although for many the middle years of life may be years of difficulty and discouragement, a time when the enthusiasms and dreams of youth may have seemed to pass us by, they may still be "creative years." By the proper use of our own inner strengths and the strength of Christian faith there is always time and the opportunity to overcome our mistakes and failures.

Although addressed principally to those with major problems, the book contains a wealth of insight and practical suggestion for all of us if we would make our lives richer and more meaningful.

The Creative Years. By Reuel L. Howe. The Seabury Press. 239 pages. \$3.50. It may be purchased from the Christian Board of Publication.

Unique Family Week

First Christian Church, Pekin, Ill., observed Christian Family Week in a unique way this year.

Families were urged to attend the worship service together.

Instead of the regular Bible school hour, everyone met in fellowship hall for a program presented by the Christian education committee. It began with a solo, "Home, Sweet Home," after which awards were made to classes and students for posters they had made.

Awards were also given to: Mrs. John Elliff, 84, oldest member present; the Edward Iltman family, the largest family present (8); Mr. and Mrs. James Davis, the couple married the longest (53 years); Mrs. George Bush, whose family were charter members, and to Mrs. Dora Nash, with most children, grandchildren and great-grandchildren, 45 (eighteen of whom were present).

There was a display of books from the Christian Board of Publication. All award winners were permitted to choose any book on display.

The Christian education committee had prepared home devotions to be used each day of the week and to serve as a guide for their home worship.

Phillips Awards D.D.'s

Lowell C. Bryant, minister of First Church, Topeka, Kansas, and Ward A. Rice, professor at Northwest Christian College, Eugene, Ore., were awarded honorary doctor of divinity degrees at Phillips University, Enid, Okla., May 26.

Mr. Bryant is chairman of the "Week of Compassion" committee for Disciples of Christ and is president of the Topeka Ministerial Association.

He was minister of First Church,

Brotherhood News •

Lincoln, Neb., for five and one-half years before going to Topeka in January of 1951.

Mr. Rice joined the teaching staff of Northwest Christian College in 1944 following a ministry with First Church, Medford, Ore.

• Portland Group Sparked By Scholarship Project

CMF With Purpose

PORTLAND, ORE.—The Christian Men's Fellowship of First Christian Church here has organized again—but this time the CMF is really on the move.

This was brought about by a "real reason for existence."

Many times during the eight-year history of the Church the CMF was organized, but in the past each organization was filled with enthusiasm for a while—an enthusiasm which soon dwindled for lack of genuine purpose.

Last fall the group was organized again under the presidency of A. W. Mortensen, but this time it was given responsibility for a specific phase of the church life. The task—the responsibility of establishing, underwriting and administering a scholarship fund.

The task of the Christian Men's Fellowship was to recruit from the youth of the church, young people to train as ministers, Christian education directors, church business managers and other ministries of the church. A "scholarship aid fund" was established by the creation of a merchandising program for seasonal gift items and specialty foods and plans call for two banquets a year.

The first of the fund-raising dinners was a five dollar a plate Armenian Dinner prepared by an Armenian family active in the church for 20 years. The Anton Hekimians, in gratitude for what our country and the church has done for them, asked if they might prepare a fine dinner consisting of Shish Kabob, with all the trimmings.

Over 230 persons attended the dinner when Melvin M. Swartz, assistant to the president of the Pacific School of Religion, Berkeley, Calif., gave an address on the subject of recruiting and training youth for Christian vocations. Said the minister, Harold Glen Brown, "Without any doubt the Christian Men's Fellowship at First Christian Church now has a reason for continual growth and an opportunity to see the fruits of their labors as increasing numbers of their young people go into the ministry."

Fellowship and Placement . . .

Eastern Seminar

The Disciples House at New Haven, Conn., is having a series of Sunday evening informal at home hours when small groups from nearby churches are invited to fellowship with our students in the Yale Divinity School, and to learn of the House program.

Recently, members of the Central Christian Church of Danbury visited the House. Following supper the group met in the chapel for a brief Communion service led by Douglas Bailey.

Dr. and Mrs. Parker Rossman are the hosts of Disciples House. Students at Hartford Seminary are to be guests at another such occasion.

Several of our young men who graduated from the Yale Divinity School on June 8 have already made their plans for the future. Mr. and Mrs. Jeff Hamilton are leaving for Scotland to study at St. Andrews College. William Nowlan, who for the past two years has been serving the Danbury church as director of youth work, has accepted a call to be associate minister at the First Christian Church of Mansfield, Ohio. Robert Gartman will become minister of the Urbandale Christian Church in Dallas.—GEORGE W. MORRIS

Big Mother's Day

LEBANON, ORE.—First Christian Church here, honored the old-fashioned mother on Mother's Day, by way of combining Mother's Day with Oregon's Centennial Year. All mothers, both old and young, were encouraged to wear centennial clothes on May 10 (gay nineties fashions or older) and to bring something for the display tables that was reminiscent of the past century—an old family Bible, an ancient clock or a piece of antique furniture.

Special recognition was given to the mother who had lived longest in Oregon.—RAY S. HEWITT.

Duke Scholarship

Calvin L. Porter, pastor's son from El Reno, Okla., has been awarded the \$2,500 James B. Duke Fellowship for his second year of graduate study at Duke University in Durham, N. C.

The award is the highest award granted by Duke University in the graduate school of arts and sciences.

Mr. Porter, who received the bachelor of divinity degree from Phillips University in 1958, is now in his first year of residence at Duke

University, working toward his doctor of philosophy degree in Biblical studies.

During the summer months he will be the part-time pastor of Rocky Fork Christian Church, near Sanford, N. C.

New Church Pastor

Garfield Memorial, a mission congregation of the Capital Area Christian Churches, has installed its pastor, Franklin L. Hall.

The church was established in the suburban area of Washington, D. C., Sept. 11, 1955, with Frank L. Beachley as pastor. He served until June, 1959, during which time it enlisted a membership of 102. Since June it has been served by interim pastors O. E. Bennett, and C. H. Morris. It meets in an elementary school.

Greetings to the congregation were brought by Chester Barnett, secretary-director of the Capital Area, W. G. Flinn, president of the Capital Area Christian Ministers, and William Martin, chairman of elders. The message of dedication was delivered by J. C. Pippin of Falls Church.

Franklin Leroy Hall, his wife Geraldine and nine months' old baby Paula were honored by a reception following the installation service. Mr. Hall came to Garfield Memorial from Montgomery City, Mo., where he was for five years pastor of the Christian Church there.

● Just Under Way . . .

Pa. New Church

LEVITTOWN, PA.—The Bucks County (Pa.) Church recently conducted a fund-raising campaign in an effort to begin construction of the new church.

Harold R. Watkins, general representative of the Board of Church Extension, served as consultant.

George Bishop, representing the Pennsylvania Christian Missionary Society in the absence of Franklin R. Payne, also counseled with the group.

Fourteen new members were

added to the Bucks County church at the Easter season, six by baptism, making a total of 50 additions since the coming of Walter E. Brown as minister one year ago. A total of 163 were present at the morning worship services on Easter Sunday, breaking all previous attendance records.

Since the completion of the new Levittown Post Office at the first of the year, the Bucks County Church has a new mailing address. It is now P. O. Box 336, Levittown, Pa., instead of the old Bristol R. F. D. address.

Anyone knowing of persons moving to this area from our churches elsewhere have been requested to send the names to the First Christian Church of Lower Bucks County.

Family Life Clinics

PORTLAND, ORE.—The twenty-first in a series of Pilot Family Life Clinics being held in larger cities of the United States under the direction of Dr. Richard E. Lentz, national director of family for the United Christian Missionary Society, attended at Kern Park Christian Church here, May 4-6.

Approximately 250 delegates from some 20 churches within a radius of 60 miles from Portland attended.

The clinic, consisted of four simultaneous seminars. Leaders were: Kenneth Johnston, minister of the host church; Dr. V. N. Phelps of Portland State College, a member of the First Christian Church of Portland; Dr. Lawrence M. Bixler of Northwest Christian College; and Wayne Greene, minister of First Christian Church, Salem, Oregon.

Edith Green, U. S. Representative from Oregon, was a clinic consultant.

The clinic was sponsored by the Christian education commission of the Oregon Christian Missionary Society under the guidance of Miss Loma Mae Jones, state director of Christian Education. Claude Baskett, a member of the Mallory Avenue Church here was general chairman. Dr. Lentz was guest director.—RAY S. HEWITT

1-DAY CHURCH CAFE

First Christian Church, Lindsay, Okla., made over \$600 operating a cafe for one day. The owners of the cafe, Mr. and Mrs. Bill Williams, are members of the church and they furnished all the food plus donating the entire day's proceeds.

Women of the church assisted in the kitchen, filled the coffee cups, operated the cash register and served as hostesses. New glass and aluminum doors for the church entrance were purchased with the money.

The pastor is Barton Williams.

World Convention Savings Growing

INDIANAPOLIS—World Convention savings accounts totaling \$139,152 have been accumulated with the Board of Church Extension as of April 1 according to Treasurer Blanche Wickes.

Two hundred separate accounts representing savers from 34 States, Canada and England have been established since the plan was announced three years ago.

Over \$3,800 in interest has been paid to depositors during this period. The program has provided a convenient method of saving for churches who plan to send their ministers to Edinburgh and for many individuals who will make the once-in-a-lifetime trip.

The World Convention Savings Plan is an adaptation of Church Extension's regular 3½ per cent passbook plan, available to all churches, church organizations and individuals of the brotherhood.



MRS. BLANCHE WICKES, Board of Church Extension treasurer, reviews World Convention Savings accounts with General Secretary Jesse M. Bader of the World Convention (left) and H. B. Holloway, transportation secretary.

● State Meeting at

Gulfport, Mississippi

DSF Retreat Aboard

GULFPORT, MISS.—Thirty-six college-age young people attended the State D.S.F. Retreat here April 11-12. Six colleges and eleven churches were represented.

The opening sessions were held aboard *The Alatok*, a large Diesel yacht. After a two-hour cruise, the yacht was anchored for the study and discussion periods.

Following dinner on board, the group returned to the city of Gulfport for a vesper service on the beach. Meetings continued through Sunday, with the entire group at-

tending the morning worship service at First Church, Gulfport.

The closing services were held at the church on Sunday afternoon.

Robert Glenn, minister of the Gulfport Church, serves as the sponsor for the State Disciples Student Fellowship group.

Officers selected for the coming year are: David Holquist, Gulfport, president; Ralph Glenn, Jackson, vice-president; and Eve Merritt, Meridian, secretary. Charlie Mays, Hattiesburg, was named business manager; Donald Adcock, Jackson, editor; and Hugh Tidwell, Jackson, program chairman.—NAUVICE G. KIRKPATRICK

Ground Breaking: BIG

"They'll Really Break Ground" was the heading of a story in the March 18 *Chicago Sun-Times*. This is how the story appeared.

"More ground will be broken than customary at ground breaking rites of the Christian Church of Villa Park.

"Forsaking the traditional shovel, G. Lyle Nelson, a church deacon, will assault the two-acre site Sunday at Villa and Riordon

with a bulldozer. Deacon Nelson drives a bulldozer for a living.

"Pastor C. Harvey Lord said the bulldozer was chosen for breaking ground 'because a shovel seemed artificial. After all, they aren't going to excavate with shovels.'

"After the ceremony, he added, the bulldozer will be parked and then will go to work Monday morning on the church's \$110,000 first unit. Services are now held at the Villa Park Masonic Temple, 29 W. Central."

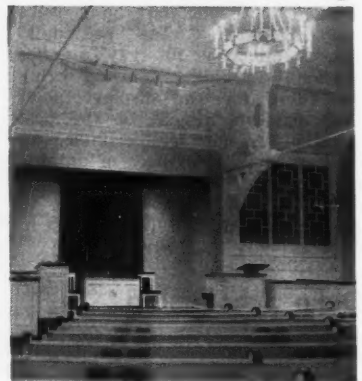
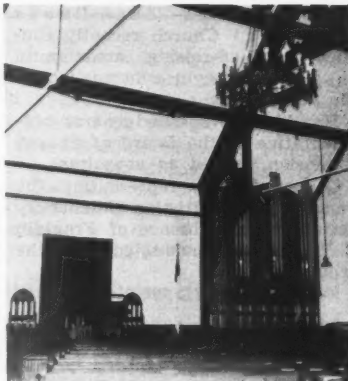
Two hundred and ninety-eight persons attended the Palm Sunday worship service of this eighteen-month-old congregation and a crowd of almost that size endured the rigors of a March wind to attend the ground-breaking ceremony which was presided over by Dr. J. J. Van Boskirk, executive secretary of the Chicago Disciples Union.

Outstanding Lecturer

One of the world's foremost Biblical scholars, Dr. Werner G. Kummel, professor of New Testament at the University of Marburg in Germany, lectured to students of Christian Theological Seminary, April 14-16.

His lectures were on the subject "Varieties of New Testament Kerygma." Since 1952 he has been professor of New Testament at Marburg, succeeding the well-known Dr. Rudolph Bultmann. From 1932 to 1951 he was on the faculty of the University of Zurich.

Before and After Ann Arbor Remodeling



ANN ARBOR, MICH.—Memorial Church of Ann Arbor has demonstrated what can be done to modernize the interior of an old church building of the 1891 vintage.

These before and after pictures show the results. White paint neutralized the conspicuous fancy woodwork.

The pews were painted white and trimmed in mahogany to match the new chancel furniture.

The \$34,000 project included a completely modernized kitchen, extensive repairs in the heating equipment. Volunteer labor valued at \$20,000 was donated.

Russell Fuller is the pastor.

● North Side Church
Reaps Evangelism Results

Campaign in Chicago

CHICAGO—North Side Christian Church here has just completed a Bayne Driskill Campaign resulting in 67 additions.

LeVerne Kinzel, associate secretary of all Christian Churches in Iowa, was the campaign director.

The campaign was initiated Feb. 1, when 107 members of the congregation signed pledge cards to pray each day that the goal of 66 new members could be reached by the final decision day.

Benjamin Mobley of the North Side congregation designed a display card entitled "Covenant With God" on which all the prayer pledge cards were affixed. This display card was placed beside the pulpit in full view of the congregation at all worship services.

Intensive visitation began March 30. More than 50 members of the congregation took active part in the visitations during the week following Easter Sunday. Dinner was served at the church each evening for the workers—each worker paying only 50 cents for his dinner and the balance of the cost of the food coming out of the general church fund.

William R. Smith, pastor, announced to the new members that he would deliver 12 educational sermons on the Christian Church, its organization and beliefs.



THE 107 PLEDGES to pray every day that the goal of 66 new members be added to the congregation of the North Side Christian Church, Chicago, were appended to this display poster.

24 Family Camps

Twenty-four family camps are scheduled to be held in various parts of the country this summer, according to recent reports to *The Christian Evangelist-Front Rank*.

Following is a listing of the camps and the dates which they have been scheduled:

California, N., Calvin Crest, Aug. 9-15.

California, S. (and S. Nevada), Lock Leven Conference Grounds, Aug. 1-8.

Canada, Ontario Conference Grounds, July 1-5.

Capital Area, Bethany Beach, Del., July 12-17.

Capital Area, Bethany Beach, Del., Aug. 9-14.

Illinois, Reynoldswood Camp (Dixon), July 12-18.

Illinois, Camp Cilca, July 19-24.

Iowa, Quaker Heights Camp (El-dora), July 19-25.

Louisiana, Lake Bestineau (Doy-line), Aug. 3-8.

Michigan, Crystal Beach Christian Assembly, July 26—Aug. 1.

Michigan, Crystal Beach Christian Assembly, Aug. 16-22.

Michigan, Crystal Beach Christian Assembly, Aug. 23-29.

Missouri, Yo-co-mo Bluff (Purdy), Aug. 2-8.

Missouri, Crowder State Park (Trenton), Aug. 9-15.

Nebraska, Camp Merrill, June 28—July 4.

Nebraska, Westminster Woods (Lexington), Sept. 4-7.

New Mexico, Sandia Mountains, Aug. 8-9.

New York-New Jersey, Cradle Beach (Angola, N. Y.), Sept. 4-7.

North Carolina, Camp Caroline, July 26—Aug. 1.

Oregon, Camp Crestview, Sept. 4-7.

Oregon, Camp Myrtlewood, Sept. 4-7.

Texas, S. W., Black River Christian Encampment (Carlsbad, N. M.).

Washington, N. Idaho, Gwinwood Conference Grounds, June 29—July 5.

Washington, N. Idaho, Zephyr Conference Grounds, July 24-30.

Arkansas Installation

Vernon Arden Hammond was installed as minister of First Christian Church, Gurdon, Ark., May 13.

The installation sermon was delivered by Kenneth L. Teagarden, executive secretary of the Arkansas Christian Missionary Society, Little Rock. Presiding at the services was Elder W. T. Reynolds of First Church, Camden, Ark.

Mr. Hammond was a public school teacher and principal for 15 years.

**SEGREGATION
AND
DESEGREGATION**

"A Christian Approach"

By

T. B. MASTON

Today's racial tensions are sorely testing the Christian conscience. "Important sociological changes not only cannot be ignored but must be met with reason and temperance by an informed public" says Professor Maston in this timely and rewarding book. He reveals a strong moral leadership and insight in tracing the reaction of the Supreme Court decision of 1954 on desegregation in terms of Biblical principles, the Will of God, and the crucial role of the church in this troubled zone of human relationships. Probably \$3.75

**LIGHT BEYOND
SHADOWS**

"A Minister and
Mental Health"

By

R. FREDERICK WEST

Here is a frank, moving and intensely personal account of a minister's severe nervous breakdown. Recounting the struggle to rediscover God which led finally to his recovery, Dr. West describes his life as a mental patient, both in the hospital and back home among relatives, friends and his community. Not a "case history" but a personal story, here is a plea for a greater understanding of the mentally ill as human beings and for a greater love of God as the key to recovery. Probably \$3.95

*The Macmillan
Company*

60 Fifth Avenue, New York 11, N.Y.

"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

FAITH UNDERMINED

Editor, *The CE-FR*:

It seems to me that your comments on the Sunday school lesson (for April 19, 1959) carried in April 12, 1959, *CE-FR* will tend to undermine people's faith that the Old Testament prophets revealed what was truly God's will.

Regarding the command for Saul to destroy the Amalekites, including women, children and animals, you conclude, "One would have to say either that God had a different set of ethics here than he had in Jesus' time, or the people did not understand God fully and completely in these early days." I believe there are more than these two alternatives, so I am referring your readers to John W. Haley's *An Examination of the Alleged Discrepancies of the Bible*, pages 94 and 95.—BOB HADDOW, Temple City, Calif.

EDITOR'S COMMENT: *We find Mr. Haley's attempts to condone the butchering of women and children ("On the whole it was the best thing for the world that the Amalekite race should be exterminated") too barbarian to fit the God and Father of our Lord Jesus Christ. It is surprising what will be done in explaining the nature of God in order to keep one's preconceived notion of things.*

LIKES SMITH

Editor, *The CE-FR*:

The article, "Unity of Spirit," (*CE-FR*, April 19, 1959) by Leslie R. Smith really "hit the nail on the head," in my opinion. It is something everyone should read and try to see God's will in it, because I believe that is what Jesus tried to teach us by his death and resurrection.

I can say this with some experience, because I was a Roman Catholic before I became affiliated with the Disciples of Christ and although there are many things I don't agree with the Roman Catholics on, I do think that basically they as a people want to do God's will just as every other denomination does. It seems to be the fear of not doing or knowing God's will

that is behind all the disunity of the churches.

As the article pointed out, that should not be the reason for disunity of the Holy Spirit, because Jesus' first words and thoughts were to love God as the Heavenly Father, and if we all do that honestly and sincerely, then how can we fail to know God's will?

That leads to the fulfillment of the other law of looking upon everyone as a child of God and treating him as such, to the best of our ability. We all have our limitations and all have different viewpoints, as was also pointed out. I could not help being born a Roman Catholic and if it were not for some unforeseen events I might still be one, but I do thank God that I am a member of his church universal and also am affiliated with such a broad-minded and wonderful part of it known as the Disciples of Christ, who can say, "We are not the only Christians, and Christians only."

I think this affiliation has been very beneficial in helping me to see many, many other Christians of all denominations doing the one thing we all have in common, trying to practice God's foremost law—love.

I recommend the article highly and I only wish everyone could read it with an open heart and mind. I try to read everything with the idea that maybe this is God speaking to me and then I never fail to get a wonderful message from it. It's strange what fear can do and what faith and freedom can overcome.

I also read, "A Faith to Live By," each time and it helps me a great deal. *CE-FR* is at the head of the list for my reading material.—MRS. G. FAIN JOHNSON, Waco, Tex.

DISCIPLES AND UNITY

Editor, *The CE-FR*:

It is truly encouraging to find that we are able to write and speak more openly than in the past about the real issues in the unity of the Body of Christ and our responsibilities as Disciples to that unity.

The article by Leslie Smith, "Unity of the Spirit" (*CE-FR*, April

19), does much to stimulate our thinking about a condition we have assumed to be present among all Christians when perhaps it does not exist even among fellow Disciples.

The letter of Mrs. E. L. Arthur (*CE-FR*, April 19) is well thought out, but falls back on the long-accepted dogma of many that unity has a physical basis, that is, "baptism in the name of the Father, Son, and Holy Spirit."

Biblical analysis can strongly support the position that when Paul spoke of "one Lord, one faith, one baptism," he was thinking of baptism by the Holy Spirit, and not specifically of water baptism. We never should deny the historicity or the symbolical efficacy of baptism by immersion. Neither should we attempt to limit the unification of the Body of Christ and the acts of the Holy Spirit to one physical form or symbol, no matter how historical it is.

The Disciples of Christ have a lot to offer to the unity of the Church. However, this contribution must include (among other things) the stress on individual (not autonomous) understanding of our religious experience, and not that which most Baptists are able to preach with much more vigor, that is, immersion into the local congregation.—JOEL EDMONDS, Porterville Calif.

LIKES FREE DISCUSSION

Editor, *The CE-FR*:

I want to thank you for your "editor's comments" following our letters. They are gems and are done in a very fine manner.

The importance of such comments was impressed upon me in a national committee meeting recently. Half of the time was consumed by the members in coming to an understanding of the terms they were using in their discussion. And these were all members of our churches and specialists in the particular field of this committee.

Yes, "The spirit and soul of all reformation is free discussion," but it must proceed further than just one letter to the editor.

Yours for more "free discussion!"
—E. HUGH YOUNG, Oak Park, Ill.

● Has Had Dual Role
As C & O'er, Preacher

Telegrapher-Minister Has Key to Life

ARMITAGE, OHIO—It's a safe bet that Gilbert B. Courtney has married off and helped bury more persons than any other railroader on the C & O.

A telegrapher with 50 years' service, he has been an ordained minister of the Disciples of Christ Church for 43 years. In that time he has:

Officiated at more than 2,000 funeral services.

Performed about 1,000 marriages.

Preached countless sermons (he fills the pulpit at three different churches each Sunday. He also teaches two adult Sunday school classes each Sunday.)

Brought hundreds of persons into the church. (On a recent Sunday he received 73 new members into his congregation.)

For many years he has delivered the baccalaureate sermons to the graduating classes of the high school at Chauncey, Ohio.

In July, he plans to retire from both of his long and useful careers. Being the man he is, he'll then start a new one. His church has delegated him to cover the state of Ohio in a sort of missionary capacity. He and his wife, Helen, already have purchased a house trailer and will be ready to take off when the time comes.

His multiple life has been possible because during his half century as a telegrapher he has always worked the third trick. This left him days free to attend college—Ohio University at Athens, Ohio—and to follow his religious career.

He and Mrs. Courtney have raised two sons and two daughters, all of whom have graduated from their dad's alma mater.

Mr. Courtney's railroading began at Beaumont, Ohio, when he was 16. The then Hocking Valley agent, J. C. Atkinson, picked out a half-dozen youngsters in that little mining area and taught them telegraphy, free, to "give them a start."

Early in 1909, young Courtney took over the late trick at Beaumont. He worked it for 19 years, interrupted only by World War I service for 16 months, 13 of them overseas. For the past 31 years, he has worked at Armitage.

His busy life has left him only one regret—he hasn't had ample

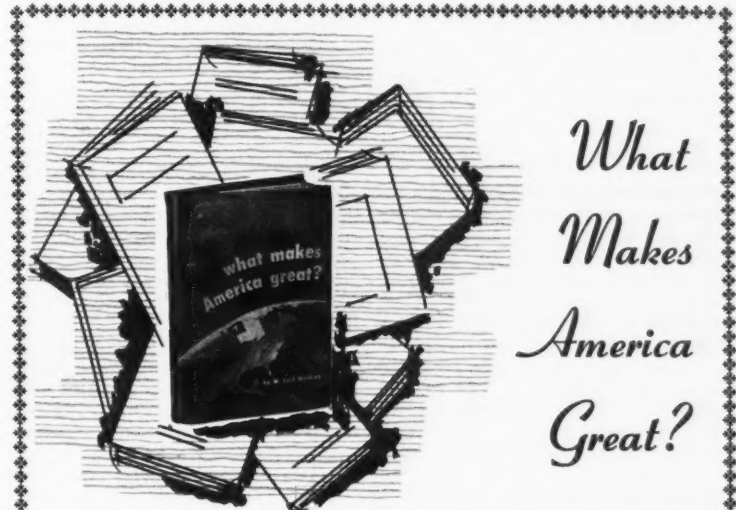
time to pursue his love of fishing. "My wife keeps asking me what I'll do if there are no lakes or rivers in Heaven," he says.—From *Chessie News*, the Chesapeake & Ohio Railway Magazine, Ann Randall, author.

Mo. District Sessions

JOPLIN—Five sub-district meetings were held recently in the Christian Churches' ninth district of Missouri, to present church outreach needs.

Each of these area meetings or institutes were led by a team composed of the local minister, a layman, and a national worker.

These institutes were planned by the 9th district world out-reach committee.



The 4th of July is just around the corner. At this time it seems only appropriate that every good citizen should want to refresh his memory on the history of our country. *What Makes America Great?* is a perceptive study of our nation and its people. It discusses the ideas and ideals which make, and will keep, this country great. The author, *W. Earl Waldrop*, shows deep concern for the American spirit which, in his opinion, is not only threatened by the rising tide of communism but by the lethargy of those Americans who take our blessings for granted. His conviction is that America's greatness depends upon each individual citizen's doing his share through active citizenship. 10W382, \$1.50

Celebrate the 4th of July displaying our new 49-star flag!
You still have time to order yours, if you do it now!

50A179	U. S. Bulldog Flag (cotton—use outdoors)	2' x 3'	\$ 3.60
50A178	U. S. Bulldog Flag (cotton—use outdoors)	3' x 5'	7.50
50A176	U. S. Glory Gloss Plain Flag (taffeta)	2' x 3'	9.00
50A177	U. S. Glory Gloss Plain Flag (taffeta)	3' x 5'	18.00
50A180	U. S. Glory Gloss Plain Flag (taffeta)	4½' x 5½'	30.00
50A175	U. S. Glory Gloss Fringed Flag (taffeta)	3' x 5'	23.00

Bargain Offer! 48-star flags still available at reduced prices! 30 Bestwear (cotton) 4' x 6' outdoor flags (reg. \$9.60) \$2.00; 11 Glory Gloss (taffeta) 3' x 5' (reg. \$17.50) \$5.00; 7 Glory Gloss (taffeta) 4½' x 5½' (reg. \$30.00) \$10.00





"You Are What You Read"

THE QUMRAM PEOPLE

The People of the Dead Sea Scrolls. By John Marco Allegro. Doubleday and Company. 192 pages. \$5.00.

The story of the chance finding of the Dead Sea Scrolls, the smuggling of the Scrolls by a Christian Arab, and the procuring of them by the scholars, and of their excitement upon inspection of them is well known to the religious world. Not so well known is the story of the people to whom the scrolls once belonged.

To any to whom the search of a people in any period of time for the good life without hate and oppression is a fascinating one, this chapter of history concerning the life of the group calling themselves *The Sons of God*, called by others "the Essenes," is without parallel.

Told simply by John Marco Allegro, a lecturer in Semitic languages at the University of Manchester, and well illustrated by pictures of archeology, it is the story of the efforts of a priest from Jerusalem and his followers to escape the pollution of the Temple and the rule of Rome by retreating to monastic security in the desert place now called Qumran, near the Dead Sea. It is the story of their daily lives, of their principles of living, which was interrupted by the Roman Legion in 68 A.D.

This story of the people of the Scrolls serves to remind us that, thanks to those who hid their library in jars and caves that fateful day, we, as Christians, are now far better able to understand the origins of our religion. Although there is no record of any meeting between the Early Christians and the Essenes, they shared a common religious heritage which is ours today.—MARGARET D. SHORT

CHRISTIAN LOVE LIFE

Human Nature and Christian Marriage. By William P. Wylie. Association Press. 128 pages. \$2.50.

Among the congregations of our brotherhood a wide variety of

theories and practices exist on Christian marriage. Mr. Wylie, a clergyman of the Church of England, presents the official views of that church with great persuasiveness. Maybe a general reading by our people of one coherent set of ideas would help to clarify our own present confusion. The resolutions of the International Convention, the conflicts that develop within our congregations, the opposing ideas of our leaders, all point to the need for more sustained attention by our whole membership to this issue.

Most of Mr. Wylie's book is given over to sex and marriage, ignoring very largely the great areas of other aspects such as disciplined habits of devotion in the home, management of money, conditions of the in-law problem, general effects of the wage-earning wife, the changing standards of successful home life.

His presentation of sex is properly set in the larger context of "What is human nature?" The basic difference of sex in human beings from animals is persuasively argued. Because "the primary potentiality of all personality is communication" Mr. Wylie interprets sexual relations in marriage as the most spiritual of all relationships.

He makes a strong plea for premarital chastity, for marriage as a "double-harness life," for the denial of remarriage to divorced persons, the use of contraceptives to control the number of children, creativity as the real heart of marriage and a continuous growth of both husband and wife as the main goal of marriage.

Mr. Wylie is against "trial marriages," long engagements, "the harm done by well-meaning clergy," "the sin of jealousy" and a wide variety of major and minor defects in our human practice of sex in marriage.

As Mr. Wylie declares, "Sex is creative" but sex is not the only or even the main creative force in marriage. Those other powerful drives of our total personality need more recognition in a balanced treatment of a

Christian home. If we read his book alert to the question, "What is the mind of Christ on this subject and how may we achieve within our brotherhood a consistent Christian practice on the issues that relate to our home life?" we can do much good for the cause we love and for our own personal commitment to Christ.—ROBERT W. BURNS

HOW TO DO

How to Study Acts. By Joseph M. Gettys. John Knox Press. 219 pages. Paper \$2.00.

How to Teach Acts. By Joseph M. Gettys. John Knox Press. 61 pages. Paper \$1.25.

Joseph M. Gettys, professor of Bible, Presbyterian College, Clinton, South Carolina, is the author of a number of booklets on the study of the Bible, especially New Testament books, with accompanying leader's guide books to aid in the teaching process.

These companion books on Acts offer an elective course covering two quarter's work for classes in the church school, or other groups of Biblical students. There is much merit in the book's approach to the study of the New Testament whose broader aspects are so often missed.

The strength of this author's work lies in the many suggestions for lesson planning and proposals of methods of presentation. A structural over-all plan is given in outline form. Each lesson follows a cycle of original, detailed and advanced study. There is a feeling of movement, of "getting on" within each lesson, and also provision for review lessons mid-way and at the end, corresponding with the close of each quarter's work.

In the interpretation of the Book of Acts, the author proceeds with caution, as well he might, for "Acts" is not an easy book to interpret. One's frame of reference figures so largely in his resultant interpretation. Evidently, our author intends a commentary on the text.—D. C. TROXEL

TOWARD A BETTER CHURCH

Communion for the Homebound



Samuel F. Pugh

FROM time to time there come requests for guidance in taking communion to shut-ins—or the “homebound” as they are sometimes called. “Whose responsibility is it?” “When are the calls made?” “How does one go about it?”

These and other questions, when answered, may be of help to more persons than those who have written for information. Even though the reader may not have had any responsibility for such an important service, it is quite possible that he may be influential in establishing a service to homebound members in his own church.

WHY?

First let us look for a moment at the person to whom the communion is to be taken. Why take the communion at all? In all probability he or she is a lonely person, anxious for some word from the church. He may have no other visitors who call to see him.

He may be sure he has been forgotten by his church—until that day when the congregation reaches out beyond the sanctuary walls to serve the bread and cup in a re-enactment of the Lord's Supper. This is one of the most important ministries of any congregation—not because of program but because it helps fulfill a need to neglected persons.

Why? Because a child of God needs the message of Christ and the fellowship of God and man.

WHO?

The suggestion for such a service will probably be made in a meeting of the department of worship, or a meeting of the elders, although it may arise in a board meeting, or come from a request from the family of one of the homebound members. Usually the elders carry the responsibility, and report their work to the department of worship. In some instances the pastor and one elder make the call together.

WHEN?

Many churches have a regular schedule—usually the first Sunday of each month. Some serve quarterly but such a long period between calls is even longer for the one who waits. It should be

understood that the elders will take communion to any home whenever there is a special need for it. The hour is usually between two and five o'clock on Sunday afternoon—unless a different time is requested.

HOW?

Unless there is an understanding that a person shall be served at a regular time each month, the family should be called during the week to verify the visit. On Sunday, each team of elders secures its assigned list of calls either from the church office or from the department of membership. Two elders can visit four or five homes in one afternoon. The call should not be hurried, but neither should it be prolonged unduly.

The procedure will vary with the local situation. If the homebound person is ill or in discomfort the service should be limited to a brief scripture, prayer, and the passing of the emblems. A short visit with the family may be in order but not in the presence of the person who is ill nor should there be whispered conversation just outside the door.

In taking the communion emblems to an elderly person who is still mentally and physically alert or to a younger person who is an invalid, a more relaxed atmosphere is in order. It is well to take the church bulletin, a copy of a national church publication, and a small container of flowers from the morning hour of worship. If it is convenient a tape recording of the pastor's sermon may be played or left for the family to hear afterward.

If a small portable communion set is used it is quite proper to ask to fill the cups at the kitchen sink. If there are enough cups, the family, as well as the homebound member, may be served. The elders partake or not as each situation warrants.

Sometimes, if one of the elders can sing well enough, it is all right to lead the family group in one or two stanzas of a hymn. Scripture, a word of interpretation of the communion, prayers for bread and cup, and the partaking of the emblems can be meaningful to all concerned.

Let each situation be the prompter of what the procedure shall be. Love for the person, appreciation of the mission and sincerity of purpose will set a worthy pattern.

Samuel F. Pugh is national director of church development of the United Christian Missionary Society, Indianapolis, Indiana.



LET'S TALK IT OVER

by F. E. Davison

QUESTION: *Is it possible for the minister to avoid complaints that he favors a certain "clique" in the church?*

ANSWER: There is absolutely no way that a minister can avoid having people make unjust criticisms of his work. Even though James suggests that we should "bridle the tongue" there is nothing but the grace of God that will cause people to do that. Many church people are still short on possessing a sufficient amount of that kind of grace.

Any person that is extremely sensitive to criticism should never enter the Christian ministry. Of course a thick skin can be cultivated and perhaps seminaries should have a course on "How to make the epidermis impregnable."

Having suggested that there is no way to prevent unjust criticism I hasten to say that there is much that any pastor can do to prevent just criticism. If there are "cliques" in the church the pastor should at least feign blindness.

He should be the pastor of the whole church and when he has proven that he is such a pastor much of the criticism will vanish. If he does not see cliques he will not be guilty of

catering to any one clique.

Quite often a pastor is accused of trying to please the rich or influential members of his church. I guess we will have to admit that some preachers do.

The people who live on the wrong side of the tracks must receive as much attention as those who live on the right side. That does not indicate that members who live on the gold coast should be neglected. Even though you may slip on the highly polished floors and be confused as to which overstuffed chair you should sit in, you must remember that they need what the church has to offer as badly as any other group.

My one bit of advice to any minister who has to deal with gossipers in his church is not to try to solve it by preaching a sermon direct to the gossipers. In my college days I tried that once. Imagine my chagrin when the woman I preached at later complimented me greatly on my courage for she said she knew several women in that church that needed that sermon.

She also gave me a five-dollar bill as an expression of her appreciation. I know it was taking money under false pretenses but I could not tell her that she

was the person for whom I had prepared that sermon—besides I was in college and needed the money.

Let me close the discussion by saying to church people that any minister will have some close friends in the church. Jesus had an inner circle that he took into the garden with him.

UNQUOTE . . .

From Channels to Ruts

A supervisor may make rules wisely, but never can he make rules wise. Trying to substitute rules for wisdom turns channels into ruts.—NORMAN G. SHIDLE, editorial, SAE Journal.



"Fifteen definite converts, and one still doubtful."

